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LANGLEY'S
INTRODUCTION
TO
ANGLO-SAXON

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PRINCIPIA SAXONICA:
OR
AN INTRODUCTION
TO
ANGLO-SAXON READING,
COMPRISING
ÆLFRIC'S HOMILY
ON
THE BIRTHDAY OF ST. GREGORY;
WITH A PRELIMINARY ESSAY
ON
THE UTILITY OF ANGLO-SAXON.

ILLUSTRATIONS FROM ALFRED'S BEDE AND THE
SAXON CHRONICLE, AND

A COPIOUS GLOSSARY.

BY

L. LANGLEY, F.L.S.



"Anglo-Saxon and Gothic ought long ago to have made a part of the education of our youth."—*Horne Tooke*.

LONDON:
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1839.

465.

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TO
THE RIGHT HONOURABLE
THE EARL FITZWILLIAM.

MY LORD,

To no one can this little work be inscribed with more propriety than to Your Lordship. From the venerable institutions of our Saxon ancestors Your Lordship derives the title to which your conduct in public and in the privacy of domestic retirement adds so much real dignity and lustre. Whilst, too, Literature and Science enjoy in Your Lordship an enlightened and zealous patron, Your Lordship has ever cherished an earnest

desire to promote the higher and better interests of mankind, by diffusing, in richer abundance, the benefits and blessings of the Gospel, whose propitious introduction, celebrated in the Homily now presented to the public, rescued our Saxon forefathers from idolatry and barbarism, and opened the way to the present greatness of our noble land. Long may Your Lordship continue to throw a protecting arm over the sacred cause of Religion and Virtue, as well as lend the fostering hand to Learning and the Arts.

I have the honour to subscribe myself, with every sentiment of gratitude and respect,

My Lord,

Your Lordship's most obedient humble Servant,

LARRET LANGLEY.

Brampton, August 1, 1838.

P R E F A C E.

THE Anglo-Saxon Homily on the Birth-day of St. Gregory forms one of a series of Homilies and Sermons translated from the Latin, and adapted to the use of the Anglo-Saxon Church, by Ælfric, then a monk, but afterwards consecrated to the archiepiscopal see of Canterbury, as successor to Siric, or Sigeric, in the year 996. To this ornament of his age and the church are ascribed several other valuable works in theology and philology, which, while calculated to render eminent service to his contemporaries, prove to succeeding times that the mantle of Alfred did not fall to the ground, and that the impulse which his labours and example communicated, in that benighted era, to literature, long continued to be felt. The general object of Ælfric, in the preparation of these Homilies, was, according to his own

statement, the prevention of heresy, and the correction of that tendency to errors, delusive and dangerous, which, even at so early a period of the history of the Anglican Church, manifested itself in varied but unequivocal forms.

This Homily, like too many other valuable documents, long slumbered in the obscurity of MS., until, in 1709, it was rescued from oblivion and given to the world, with the accompaniment of a translation, by Miss Elstob,—a name worthily associated with the catalogue of learned females of whom England can boast. The "*dulcis et indefessa comes*" of her Brother's University studies, Miss Elstob devoted herself to Letters with an enthusiasm and zeal—with an entireness of purpose and a perseverance of effort—which but few of those who profess to despise female talent and feminine attainments, exhibit or possess. Would that her example might stimulate and her success encourage some of the numerous female aspirants after literary distinction, at the present day, to follow her steps in the same laudable career!*

* To the instance of Miss Elstob, may be added the more recent, but not less honourable, labours, in the same department, of Miss Gurney, of Keswick, Norfolk, characterized by Dr. Ingram as "the Elstob of her age." To this learned lady is due the credit of having produced the first literal version of the Saxon Chronicle, printed, at Norwich, in 1819, though never published.

In again presenting the Homily to the public, with the appendage of a copious Glossary, instead of a Translation, the sole object of the Editor is to promote, in however subordinate a capacity, a cause in which he has long felt a deep and undiminished interest,—the cause of Saxon Letters. Considering the Homily simply in this relation, and as offering, in the importance of its subject and the comparative purity of its dialect, a pleasing and profitable exercise for the student, the Editor has confined himself to matters purely philological, and has carefully avoided all the great theological and ecclesiastical questions which it might be made to originate, and into the discussion of which Miss Elstob has so fully and learnedly and zealously entered. Historical disquisitions have also been omitted, on similar grounds, and for the additional reasons, that the tendency of such disquisitions to almost interminable extension appeared incompatible with the wish and the design of producing that novelty in Saxon Literature,—a cheap book ;—and that it seemed desirable to arouse, rather than to lull, a spirit of research, and to lead the inquiring mind to historical investigation,—always profitable, and peculiarly interesting when directed to the annals of our own country and to the records of our forefathers. The

Extracts from Alfred's Translation of Bede, and from the Saxon Chronicle, have been appended with the twofold object of extending, in some degree, the course of Saxon Reading, and of affording a collateral and almost contemporaneous illustration of facts and dates.

With regard to the Glossary, it may be remarked that, though not so rich as some others in elucidations from the cognate dialects, it may, without presumption, be considered not inferior to any yet published in its developement of the composition and structure of the Anglo-Saxon, and in references to the treasures of criticism and philology which we now so abundantly possess. In its preparation, copious use has been made of Mr. Thorpe's excellent *Analecta*, and of Mr. Kemble's elaborate Glossary to *Beowulf*,—by which, as well as by their other erudite labours, these two eminent scholars have rendered the most important services to Saxon Literature. It is hoped, therefore, that the Vocabulary will be found calculated not only to facilitate the translation of the Homily, but also to communicate an extensive knowledge of the general principles of the language. The Gothic etymons of Saxon terms are occasionally assigned, not for unmeaning display, but to convey some notion of the origin and formation of

the Saxon, and to lead to further inquiry into the acute philological dissertations and sound grammatical principles of Horne Tooke.


It merely remains to be added, that Mr. Thorpe's *Analecta Anglo-Saxonica* and *Apollonius of Tyre* will succeed this Manual with great advantage, and will lead the student into a varied and extensive and profitable curriculum of Saxon reading.

The Editor cannot, however, omit to express his obligations to the Rev. Dr. Bandinel of the Bodleian Library, and to the Rev. R. M. White, Professor of Anglo-Saxon in the University of Oxford,—in the courtesy and kindness of the former of whom, in furnishing the transcript from Alfred's Bede, to which the Editor had not access, and of the latter, in carefully collating Miss Elstob's printed Homily with the Junian MS., the legitimate influence and tendency of real learning and of an intimate familiarity with the "liberal arts," are fully and beautifully exemplified.

The following Works and Authorities, besides those already alluded to, have been consulted in preparing the Essay and Glossary:—*Lye's Anglo-Saxon Lexicon*, *Bosworth's Anglo-Saxon Dictionary*, *Murray's History of European Languages*, *Monboddo on Language*, *Tooke's Diversions of Purley*, *Junii Etymologicum Anglicanum*, *Jamieson's Hermes Scythicus*, *Ingram's Inaugural Lec-*

ture and Saxon Chronicle, Turner's History of the Anglo-Saxons, Hicke's Thesaurus, M. Casaubon de Lingua Saxonica, Verstegan's Restitution of decayed Intelligence, Bosworth's and Rask's Anglo-Saxon Grammars, &c.

ESSAY
ON THE
IMPORTANCE AND UTILITY
OF THE
ANGLO-SAXON LANGUAGE.



NO object of research has furnished more ample scope for speculation than the origin of Language, —a subject that must ever be interesting to “articulate-speaking” man*. As such, it is not surprising that it has frequently exercised the patient investigation of the historian, and the profound reasoning of the philosopher. Yet, in proportion as the stores of information and the materials of opinion have been augmented, so, it would appear, has the range of unauthorized assumption been extended, and a wider sphere opened for the unfettered licentiousness of conjecture. As a necessary result, in order to gratify some cherished prejudice, or to establish some favourite theory, the

* *μεροπων δε φυλα.*—Anac. Od. III. *μεροπεισι βροτοισιν.*—Hom. Il. β. 285, et alibi.

direct testimony of history has often been disregarded or perverted,—the bounds of probability transgressed,—and the subtile web of sophistry thrown over evidence otherwise clear and conclusive. “A great impediment to the science of philology,” observes Dr. Murray, “has been produced by a partial acquaintance with the languages of this division of the globe, which has led either to inaccurate opinions concerning the origin of speech, or to a misapplication of such minute facts as individuals occasionally possessed. A student in Hebrew seeks only for Hebrew words in every dialect. The learned Bochart found Phœnician everywhere. A Celtic philologist derives the European languages from his mother tongue. A German proceeds on similar principles in his inquiries. Others fill their pages with etymologies which are constrained and absurd, supported by no evidence but the shadow of erudition.” Thus, too, in reference to the fundamental languages of our own continent, while some eminent philologists assign an Hellenistic origin to the ancient northern dialects, and find striking illustrations of their views in the noble language of Greece; others, of not less illustrious name, reverse the position, and, with equal learning and ingenuity, trace to a hyperborean parentage the classic tongues of Southern Europe.

Amidst this conflict of theories and opinions, all zealously and learnedly maintained, it appears highly probable—and the probability is strengthened, if not the fact established, by the erudite and laborious researches of modern scholars—that the disputants have thus earnestly contended for mere figments of the imagination ; and that the polished tongues of Greece and Rome, and the more rude, but nervous and expressive, speech of Gothic tribes, had all a common origin in some primitive language, either partially retained in one glorious fragment of the Hebrew, or broken up and lost, as a language, at the dispersion of the nations.

But, be this as it may, and whatever room may yet be left, on these points, for the fanciful and capricious, yet interesting, speculations of the theorist, there can be little uncertainty as to the origin of our own majestic English, now spoken and understood from the confines of China to the remotest shores of the great continent of America.

In the fifth century, successive and successful inroads established, in various parts of Britain, kindred tribes of Saxons from Giotland or Yutland, and from Anglen in Sleswick, who gradually drove back into the remote and less accessible districts of the island the ancient possessors of the soil, the Cymri and Celtæ, and introduced, with a new population and language, new manners, laws,

and institutions. Their establishment proved permanent, notwithstanding the subsequent conquests and partial amalgamations of the Danes and Normans, and became the basis of the present greatness of England. For, be it remembered, the Saxons were not the rude and barbarous people that some have chosen to represent them, but "brought with them," as their amiable historian testifies, "a superior domestic and moral character, and the rudiments of new political, juridical and intellectual blessings. When they had completed their conquest, they laid the foundations of that national constitution, of that internal polity, of those peculiar customs, of that female modesty, and of that vigour and direction of mind, to which Great Britain owes the social progress which it has so eminently acquired." From the bosom of this people sprung Alfred,—the noble, the high-minded, the patriotic Alfred,—a name dear to literature, and more honourably inscribed on the records of British history than many more boasted names perpetuated only by deeds of conquest and bloodshed.

Had not the task been already accomplished by abler hands, it would still have been foreign to the objects of this essay to attempt to show how deeply we are indebted to our Anglo-Saxon ancestors for the foundation of almost all our ecclesiastical and

municipal institutions, and “how far the study of Anglo-Saxon history and literature is connected with the original establishment of our laws, liberty and religion.” The present inquiry is limited to the language of this interesting people, and to its important bearing on our vernacular idiom.

The substitution of the Saxon for the Cimbric, or ancient British, appears to have been coeval and co-extensive with the subjugation and expulsion of the Britons; so that, simultaneously with the conquests of the Saxons, their language became, throughout the country, the regular and only medium of oral communication. Almost all traces of the British disappeared with the fugitives, except “a few” topographical and local designations which were allowed by the new occupants to remain with but little alteration, or which successfully resisted the sweeping inroads of innovation.

The subsequent settlement of the Danes in England made little impression on the language, producing only some slight dialectic variations; but the Norman invasion ultimately opened the way to extensive and important, though still not radical changes. The Gallo-Norman indeed,—a species of the corrupted dialect of the Latin then spoken in France,—though zealously patronized by William and his immediate successors, and studiously maintained at court and amongst the no-

bility who had followed in the train of the Conqueror, as well as in the administration of the law, yielded, at length, to the pressure of popular prejudice,—and the language of the vanquished re-assumed its sway. It did not, however, come unscathed from a struggle of three hundred years. “A considerable number of French words displaced the pure Saxon terms,” and some slight external changes were gradually and almost imperceptibly effected in its grammatical modifications. Some effect would, doubtless, also be produced by the impulse communicated, during the Norman dynasty in England, to a spirit of improvement and advancement, in which the language would necessarily undergo such changes, and receive such additions, as were likely to result from the more general diffusion of knowledge and the cultivation of literature, or as would be required by the extended intercourse and increasing wants of a people awakening from the slumber of ages. Even in the Saxon works produced at the dawn of learning under the immortal Alfred, if not more immediately subsequent to the introduction of Christianity, we observe the occasional adoption of words from the Latin, especially of ecclesiastical terms, to denote objects or express ideas with which their altered circumstances and new profession then first made the Saxons acquainted, or for

which they had no corresponding or sufficiently appropriate designations in their native tongue. This innovation, slight as it was, might have an ulterior tendency, not fully developed until the more extensive incorporation of the Gallo-Norman, and an excited spirit of inquiry, thus added their weightier influence.

From the termination of the Norman supremacy and the complete amalgamation of the two nations, the progress of innovation in the language continued, until it produced

“ Chaucer’s well of English undefiled ; ”

from whose age it again underwent a series of external metamorphoses, by which it was brought to its present state of copiousness and perfection, receiving, in its career of improvement, rich supplies from the never-failing sources of Greek and Roman literature, and levying occasional tribute on almost every dialect of Europe. Thus, on the firm foundation of the Anglo-Saxon, with such ornaments and appendages as the varying taste or peculiar circumstances of succeeding ages supplied, was raised the noble superstructure of the modern English, of which, as of the magnificent Gothic edifices reared by the piety of our ancestors, every high-minded Englishman feels justly proud. “ And, notwithstanding the unworthy complaints that we

hear of its instability and fluctuation, perhaps few languages have stood the test of so many eventful centuries and so many political revolutions, and yet have retained so much of their original strength and splendour."

The Saxon itself was far from being the rude and meagre dialect that some have wantonly or ignorantly represented it; but was, in reality, "a very copious language, and capable of expressing every subject of human thought." For it must be borne in mind, in reference to this as well as to other early languages, that numbers of words have passed into oblivion; since it is manifest, that vocabularies and lexicons, compiled exclusively from the few manuscripts that learned industry has investigated, could include and embody but a small portion of the spoken language of an ancient people. Besides this, in the progress of refinement, Latin or Norman terms were frequently adopted, not from the absence or inaptitude of equivalent expressions in the popular dialect, but from the caprice of taste, or from the preference which writers of Norman extraction would still naturally and fondly cherish for the scattered fragments of the language of their fathers. In fact, according to an eminent philologist, "instead of the penury of words which is said to distress rude nations, every Celtic or German tribe had a greater

range of choice in diction than the orators of Greece and Rome.”

“From this primeval source, then, we must principally trace the character, the idiom, and origin of our native tongue;” and so deeply are we indebted to it, that, as Dr. Hickes states in the preface to his invaluable Thesaurus, of *fifty-six* words of which the Lord’s Prayer consists, only *three* can be claimed by the Gallo-Norman; while the remaining *fifty-three* are derived immediately from the Anglo-Saxon. To which Professor Ingram adds, that, even including the doxology, there will still be only *six* words out of *seventy-three* not radically Saxon. The learned Professor then proceeds to the more general calculation, that *eight* out of *ten*, or, at the most moderate computation, *fifteen* words out of *twenty*, occurring in our written language or colloquial intercourse, are of Saxon derivation; and this, too, notwithstanding the continual discovery of new facts in science, and the perpetually-recurring changes in the circumstances of the times, requiring the perpetual introduction of significant terms of designation. The proportion is still greater in our provincial dialects, in which numerous Saxon words and phrases are retained almost unchanged.

These statements, as to the proportionate share of the Saxon in the composition of our present

language, are fully borne out by the best of all evidences,—an appeal to facts. The etymological analysis of a single passage from almost any of our standard writers, would probably be sufficient to satisfy the most sceptical; but Sharon Turner, in his admirable history, has entered into an elaborate exhibition of its correctness by extracts from writers of different periods,—from the authorized translation of the Bible, whose simple and beautiful diction, abounding with pure Anglo-Saxonisms, no substitution of more elevated terms could improve, down to the sublimely-mystic phraseology of Young, and the inflated style of Dr. Johnson.

It may be neither uninteresting nor useless to inquire briefly into some of the causes of the almost universal neglect of a language which, it thus appears, must be regarded as the parent of our modern medium of communication, and which enters so copiously and intimately, not only into the verbal constitution of the English, but also into its grammatical principles and idiomatic peculiarities.

One reason that undoubtedly operates most unfavourably against the more general diffusion of the Anglo-Saxon, is the scarcity and consequent enormous expense of published Saxon works, the purchase of which would seem to betoken a degree of Bibliomanianism of which few are willing to be suspected.

Another cause may probably be found in its inapplicability to the purposes and pursuits of a commercial and speculative people, which form so powerful an inducement to the cultivation of the modern languages of continental Europe, and, sometimes, even of the barbarous jargon of more distant and less polished regions.

The higher importance, too, attached, from a variety of reasons, to the Greek and Roman classics, which are generally regarded as the depositaries of all valuable knowledge, and the great end of all education, leads, in many instances, to the impression that languages less advanced and less perfect can possess no attractions and communicate no information, to tempt literary curiosity or reward the labour of acquisition.

The limited extent and meagre state of the published literature of the Saxons, also, as contrasted with the ample profusion of works in connection with some other of the dead, and especially with most living languages, and the consequent impression of its poverty and contracted application, have, doubtless, deterred many scholars and philologists, who delight to revel amidst the ever-varying and ever-advancing charms of modern and living literature, from encountering what they are thus led to consider the repulsive aspect of an impoverished and faded dialect.

Perhaps, however, nothing has contributed more to discourage Saxon learning than the absurd but long-continued practice of translating Saxon works into Latin, and of appending Latin explanations to Saxon lexicons and vocabularies. It is, as Professor Ingram shrewdly remarks, to explain *obscurum per obscurius*. "The age," he adds, "is too indolent and luxurious to submit to the drudgery of learning everything through the medium of a dead language." Definitions and translations in Persic or Sanscrit would be more consistent, as far as affinity is concerned, and almost as valuable in point of practical utility. No doubt, the plan originated in the notion, apparently entertained at one period, of rendering Latin a sort of universal *janua linguarum*,—a notion which condemned the hapless student to approach the venerable Hebrew, and the noble language of Greece, through a formidable phalanx of barbarous Latinity. The illusion has passed away, but its blinding influence is tacitly exemplified by some, even at the present day, in their practice and prejudices.

With respect to the first cause of the neglect and declension of Saxon literature, it is to be regretted that even its great modern advocates and restorers have done so little to mitigate or remove the evil. Their labours, worthy of all praise in some respects, appear to have not merely an espe-

cial, but an almost exclusive reference to the learned and wealthy, and are little adapted, either by their recondite nature or expensive form, to excite the interest, or to meet the wants, when so excited, of students and readers in general.

In reference to the second reason assigned, it may be remarked, that even those involved in the absorbing vortex of mercantile pursuits, must admit the importance and utility, as well as the desirableness, of a fundamental and correct acquaintance with their mother tongue, for reasons independent of all selfish and mercenary calculations of profit and loss. The period has happily arrived when, in all truly respectable circles of society, the magnificence of wealth or the splendour of titles avails but little, unaccompanied by moral worth and intellectual culture. Besides, the acquisition of knowledge and the formation of a taste for literature, have an important bearing on the delightful and rational enjoyment of that retirement from the cares of business—the *otium cum dignitate*—to which so many anxiously look forward, but which, from the defects of early education, or subsequent neglect of the nobler powers of the mind, few are qualified fully to enjoy.

With regard to the superior attractions of Greek and Roman literature, it may not be presumptuous to observe, that the study even of those languages

is not always prosecuted for their intrinsic excellence or beauty, or for the inexhaustible stores of rich and varied knowledge which they open to intellectual enjoyment, apart from considerations of worldly policy. Their splendid treasures which, unlike other treasures, increase and expand the more they are rifled, would yet much seldomer tempt cupidity, or give energy to zeal, if not made the golden key to literary distinctions and emoluments, and to admission into the lucrative and honourable pursuits of professional life. Sometimes, indeed, they are cultivated almost solely for the sake of a better and more critical acquaintance with our own language, as enabling the student to ascertain, by tracing to their etymons, the primary import of the words with which, from those sources, it is so copiously enriched. But how much more powerfully will this argument apply to the Anglo-Saxon, from which, as already shown, we derive not only the great preponderance of words and phrases in daily and familiar use, but also the grammatical structure and idiom of our vernacular tongue!

In regard to the cause next supposed, it is manifest that the contempt and neglect to which the Saxon has been most unworthily condemned, are the sole reasons of the restricted character of its literary resources; for whilst the productions of

Greece and Rome have been augmented and enriched from every available source and presented in every alluring form, many precious relics of the labours of our venerable forefathers have been allowed to slumber, undisturbed, amidst the dust of libraries, or in the obscurity of almost inaccessible archives*. Recent movements, however, in the Society of Antiquaries, hold out the pleasing hope that this deep stain on our national literature will be speedily and effectually wiped away. When this hope shall be fully realized, either under the auspices and patronage of the learned body referred to, or by individual exertion, the skeleton from which the refined classical scholar may contemptuously turn away, will expand into a form of fair and ample proportions, blooming in renovated youth, and rich in all the attributes that claim attention and respect. Be it remembered too, that,

* *Nihil Anglicano nomine indignius, gentive doctæ honestæque turpius opprobrium nullum esse potest, quàm, majorum codices, antiquitate suâ venerandos, mucorem et situm contrahere, aut pulvere fœdari, aut blattis rodi, aut carie corrumpi; aut, quod reip. literariæ perinde damnosum esset, tanquam malos angelos in æternis vinculis sub caligine servari, æquo animo ferre posse. Quod quidem neque Galli, neque Batavi, neque Dani, neque, qui monumentis suis Sueo-Gothicis vetustis publicandis ad gloriam sui nominis maximè operam dant, Sueci tolerare vellent, id ferre, id pati, id sinere posse Anglos, qui eruditione, ac ingenio præstant, Anglum quidem piget dicere.—Hickeys's Thesaurus, vol. i. in præfat.*

even in its present state, Anglo-Saxon strikingly illustrates the interesting subject of the formation of language, and therefore "possesses a peculiar interest and importance to the philologist, as elucidating the principles of grammatical science, and leading to a philosophical theory of language."

The last cause suggested has less force at the present day than at any former period, as the developement of more rational views has, in a great measure, exploded the absurdity. Still, it is partially retained; but, probably, not so much from any impression of its superiority or convenience, as for the benefit of continental scholars, by whom, it may be observed, Anglo-Saxon has been much more extensively and successfully cultivated than by those on whom it has far more legitimate and powerful claims. Yet, hitherto, much less has been accomplished through the direct medium of our own tongue than the importance of the subject demands; and even the long-promised *Saxon-English* lexicon of Dr. Bosworth has been, until very recently, a desideratum.

It is truly surprising then, that, notwithstanding its manifest importance and the strongly-expressed convictions of some of our ablest philologists as to its utility and necessity, Anglo-Saxon has not long formed an established and regular study in our schools, and an essential part of a liberal educa-

tion. If merely studied collaterally with the principles of English Grammar, it would be found productive of important benefit, in throwing a clear and unequivocal light on many grammatical and etymological points which the most diligent appeal to all the stores of classical learning would leave in darkness. It is indeed to be regretted, that almost every English grammar adapted to elementary instruction, is established, not on the true basis of the Anglo-Saxon, but on a foundation with which the English language has little radical affinity, and which the searching process of critical investigation thoroughly undermines, to the great detriment of the noble superstructure. Professor Ingram goes so far as to assert, that "a few hours attentively dedicated to Saxon literature, will be sufficient to overthrow the authority of every dictionary and grammar of the English language that has been hitherto published." And though the more recent appearance of several elaborate and admirable grammars requires this assertion to be received now with some modification, it is still too true, especially in reference to the grammars most generally adopted in schools.

The writer cannot conclude this hasty and imperfect view and vindication of the Saxon tongue, —hasty from the pressure of sterner duties, and imperfect from the limits it was necessary to pre-

scribe,—without expressing a hope that his humble labours may induce, at least, a few students to enter on a path in which, though the traveller cannot repose beneath the olive and the vine, he may gather fruits still more pleasing to an *English* eye and more grateful to an *English* palate.

N A T A L E

S. GREGORII PAPÆ.

GREGORIUS je halga Papa Englycere þeode
 Aþortol on þyrum andþearðan bæge æfter mæn-
 igræalþum geþeorþum 7 halgum gecnýrðnýrþum
 Godeþ 7ice zerælyglice artah :. He iþ 7ihþlice En-
 glycere ðeode Aþortol. forðan þe he þurh hī
 næbe 7 ranbe uþ fram þeopleþ 7iþzenþum æt-þræb.
 7 to Godeþ zeleanan zebizðe :. Manize halize bec
 eýðað hī mæran þrohtnunze 7 hī haliz liþ. 7
 eac iþtopia Anglorum þa þe Ælfræd cýning of le-
 den on Englyce aþenð :. Seo boc 7rrecð zenoh
 7rutelice be þyrum halgum þere :. Nu wille þe
 þeah 7um-ðing 7corþlice eop be him beþeccan.
 forðan þe 7eo þoneþæbe boc niþ eop eallum cuð.
 þeah þe heo on Englyce aþenð iþ :. Ðer eadiz Papa
 Gnegoriuþ 7æþ of æþelne mægðe 7 of eapþærte
 acenneð :. Romanize 7itan 7æron hī maþor. hī
 7æþer hatte Gorbianuþ. 7 Felix je eapþærta papa
 7æþ hī 7rta 7æþer :. He 7æþ 7pa 7pa þe cþædon.
 for þopolbe æþelþonen :. Ac he ofenþtah hī
 æþelþonenýrþ mid halgum þearum 7 mid 7odum
 þeorcum zezlenðe :. Gnegoriuþ iþ 7recize nama

je ƿƿeꝥð on lebenum Ʒeƿeorðe Vigilantiur. þæt
 iſ on Engliſce ƿacolne :. Ðe ƿæſ ƿƿýðe ƿacol on
 Ʒodeſ bebodum þa þa he Ʒýlf heſiſenðlice leofode.
 Ʒ he ƿacollice ýmb manegra þeoda þearfa hogode.
 Ʒ heom liſeſ ƿæƷ Ʒeſƿutelode :. Ðe ƿæſ fram
 cildhade on boclicum laſum Ʒeſýð. Ʒ he on þæne
 laſe ƿa Ʒeſælizlice þeah þ on ealne Romana bý-
 niƷ næſ nan hiſ Ʒelica Ʒeþuht :. Ðe Ʒecneorðlæhte
 æfter ƿiſſa laſeopa ƷebýrnunƷa. Ʒ næſ forƷýtel
 ac Ʒeſæſtnode hiſ laſe on fæſt-haſelum Ʒemýnde.
 he hloð mið þuſiſƷum bneorfe þa fleopenðan laſe
 þe he eft æfter fýſſe mið huniƷ ƿreſne þrohte
 þæſlice bealcode :. On Ʒeonglicum Ʒearum þa þa
 hiſ ƷeoƷuð æfter Ʒecýnde ƿoſulð þinƷ luſian
 ƿceolde. þa onƷan he hine Ʒýlfne to Ʒode Ʒeðeodan
 Ʒ to eðle þæſ uplican liſeſ mið eallum ƷeſilnunƷum
 orðian :. Þitodlice æfter hiſ fæðer forðſiðe he
 aſæſeðe ƿix munuclif on ſicilian-lande. Ʒ þæt
 ƿeofoðe binnon Romana býniƷ Ʒetimbode. on
 þam he Ʒýlf neƷolice under abbodeſ hæſum ðroht-
 node :. Ða ƿeoſon mýniſſu he ƷeƷlenðe mið hiſ
 aƷenum. Ʒ Ʒenihtſumlice to ðæƷhæmlice biƷleo-
 fan ƷeƷodode :. Ðone oſſeacan hiſ æhta he
 aſpenðe on Ʒodeſ þearfum. Ʒ ealle hiſ æðelboſen-
 nýſſe to heoſonlicum ƿulðne apenðe :. Ðe eode
 æſ hiſ Ʒecýſneðnýſſe Ʒeonð Romana buſh mið
 ƿællenum Ʒiſlum. Ʒſcinenðum Ʒýmmum. Ʒneaðum
 Ʒoðd fſæteſode :. Ac æfter hiſ Ʒecýſneðnýſſe he

þenode ȝodes þearfum ȝ hine ȝylfe þearfa mid pacum pæfelje befangen :. Ðra fulfrnemeðlice he ðrohtnode on anȝynne hiȝ ȝecȝrmednȝrre ȝra þ he miht þa iu beon ȝeteald on fulfrnemeðra halȝena ȝeteal :. Ðe lufoðe forhæfednȝrre on mettum ȝ on ðrȝnce. ȝ on pæcean. ȝ on ȝunðriȝum ȝebedum. þerto eacan he þropode ȝinȝallice untrumnȝrre. ȝ ȝra he ȝriðlicor mid andþearðum untrumnȝrre ofrete pæf ȝra he ȝeorufullicor þæf ecan lifeȝ ȝepilnode. þa underȝeat ȝe papa þe on þam timan þæt aporcollice ȝætl ȝeret hu ȝe eaðiȝe ȝreȝoruiȝ on halȝum mæȝnum þeonde pæf. ȝ he þa hine ȝenam of þære munuchicepe ðrohtnunȝe ȝ him to ȝylȝt ȝeret on diaconhade ȝe-ende-bȝrdne :. Ða ȝelamp hit æt ȝumum ȝæle. ȝra ȝra hȝt for oft deð. þæt ȝenȝlice cȝðmen brohton heora pape to Romana-bȝriȝ. ȝ ȝreȝoruiȝ eode be þære ȝrææt to þam ȝenȝlicum mannum heora þinȝ ȝceariȝende :. Ða ȝeȝeah he betruxt þam papum cȝpecnihtaȝ ȝeretete. þa pæron hriȝeȝ lichaman ȝ mæȝreȝ andrlitan men. ȝ æðelice ȝereaxode :. ȝreȝoruiȝ þa beheold þæra cnapena plite ȝ befrnan of hriȝicepe ðeode hi ȝebrohte pæron. þa ȝæðe him man þ he of ȝenȝla lande pæron ȝ þ þara þeode menniȝc ȝra plitiȝ pære :. ȝft þa ȝreȝoruiȝ befrnan hþæðer þæf landeȝ folc ȝriȝten pære þe hæðene ; him man ȝæðe þ he hæðene pæron. ȝreȝoruiȝ þa of inerearðre heortan langȝrume ȝicce-

tunge teah 7 cræð. Þæ la pa. þ þra fæzner hiper
men jýndon þam fpeartan beofle under-ðeobde :
Eft þa Grægoriuf befnan hu þære þeode nama
pære þe hi ofcumon. him pær zeandþryð þæt hi
Anzle zenemnde peron :. Ða cræð he rihtlice hi
jýndon Anzle zehatene. forðan þe hi Engla plihce
habbað. 7 jþilcum zedaþenað þæt hi on heofonum
Engla zeferon beon :. Gýt þa Grægoriuf befnan
hu þære fcyne nama pære þe þa cnapan of alædde
pæron. him man fæde þ þe fcyrimen pæron Deiři
zehatene :. Grægoriuf andþryðe. Þæl hi jýndon
Deiři zehatene. forðam þe hi jýud fram zřaman
zenerode 7 to Criftef milbheortnefpe zecýgebe :.
Gýt þa he befnan hu iř þære fcyne cýning zehaten.
him pef zeandfparod þ fe cýning Elle zehaten
pære :. Þpæt þa Grægoriuf zumenode mid hir
forðum to þam naman. 7 cræð. hit zedaþenað þ
alleluia fý zefunzen on þam lande to lofe þæf El-
mihtigan fcyppender :. Grægoriuf þa eode to þam
papam þæf apofolican fetlef. 7 hine bæd. þ he
Anzlecýnne fume lafeopaf aþende þe hi to Crifte
zebiřdon mid Grodeř fultume. 7 cræð. þ he fýlf
zeafne pære. þ feorc to zefnemmenne. zýf hit þam
papam fpa zelicode :. Ða ne miht fe papa þ
zedafian. þeah þe he ealh polde. forðan þe Ro-
manifcan ceafpe zeparan nolbon zedafian þ fpa
zetozen man 7 fpa zedunzen lafeop þa burh eal-
lunga forlete. 7 fpa fýrlene pñæfřiðe zename :.

Æfter þiſum zelamp þæt mýcel man-cpealm be-
 com ofeſ þæſe Romanýcne leode. 7 æneſt þone
 papam Pelagium ȝeſtod 7 buton ýlðinge hine
 aðýbde :. Þitodlice æfter þæſ papam ȝe-
 endunȝe ȝſa micel cpælm ȝeſearð þæſ folceſ þat
 ȝehpær ȝtodon aſeſtehuf ȝeond þa buþh buton
 buȝigendum. þa ne miht ȝſa þeah ȝeo Romana
 buþh buton Papam punian :. Æc ealle þ̅ folc
 þone eadýgan Græȝorum to þæſe ȝeþinoðe
 anmodlice ȝeceaſþeah þe he mid eallum
 mæȝnum riðeȝunȝende pæſe :. Græȝoruuf
 þa ȝend ænne riȝtol to þam Caſene Maſu-
 cium ȝe pæſ hiȝ fæðeſa. 7 hine halȝode 7
 mýcelum bæd. þ̅ he næſſe þam folce ne
 ȝeðafode þ̅ he mid þæſ purðmýnter
 pulðne ȝeufepod pæſe. forðan þe he
 ondræd þ̅ he þuþh þone micclan had
 on populdlicum pulðne þe he ær aſeap
 æt ȝumum ȝæle bepæht purde :. Æc
 þæſ Caſeneſ heah ȝeſneca Grermanuf
 zelæhte þone riȝtol 7 hine to-tæſ. 7
 riðþan cýbde þam Caſene þæt eall þat
 folc Græȝorum to papam ȝeconen hæfde :.
 Maſuciuſ þa ȝe Caſene þæſ Grode
 þancode. 7 hine hadian hæte :. Ðpæt
 þa Græȝoruuf fleameſ cepte. 7 on
 ðimhoſan æt-lutode :. Æc hine men
 zelæhte. 7 teah to Petreſ cýrcan
 þæt he þeſ to papam ȝehalȝod purde :.
 Græȝoruuf þa ær hiȝ hadunȝe þ̅
 Romanýc folc for þam onȝigendum
 cpealm þýȝum porðum hi to behreop-
 runȝe tihte. Míne ȝebnoðra þa
 leofeſtan. uf ȝeðafenað þ̅ pe Grodeſ
 ȝpingle þe

pe on ær toweard ondreadan geolbon. þ̅ pe huru
 nu andweard 7 andode ondreadon :. Geopenige
 ur ure gearnyge mæær godre gecýrnednyge. 7 þ̅
 wite þe pe ðrowiað to brece ure heortan hearð-
 nyge :. Efne nu þis folc is mid swurde þær heo-
 ronhcan gnaman ofslagen. 7 gehwylce ænligeze
 gýnd mid færlicum gylhtum aþepte :. Ne geo adl
 þam deaðe ne fore-geard. ac ge gereod þ̅ ge ylca
 deað þære adle forpadað :. Se zeslagena bið mid
 deaðe zeswuren ær þan þe he to heofungum godre
 be hreofunge gecýrnan mæze :. Hozað for þý
 hwylc ge becume æt-foran zesýhðe þær gececcan
 deman ge þe ne mæg þæt yfel berepan þe he zeswe-
 mode :. Gehwylce eorð buzigende gýnd æt-brødene.
 7 heora hur standað aþepte :. Fæderas 7 modoru
 bestandað heora bearnes lic. 7 heora yrnnumman
 heom gylfum to forwýrde fore-geardað :. Uton
 eorworlice fleon to heofunge godre dædbote þa
 hwile þe pe moton. ær þam þe ge færllice gleze ur
 aþwece :. Uton gemunan swa hwæt swa pe swe-
 zende azýlton. 7 uton mid wege zeswitan þ̅ þæt
 pe manfullice adruzon :. Uton forpadian Godes
 angyne on andetnyge swa swa ge witega ur manað.
 Uton ahebban ure heortan mid handum to Gode.
 þæt is þ̅ ge geolon þa gecnyrdnyge ure bene mid
 gearnungze godes weorcef up-gearnan :. De for-
 ziað truan ure forhtunge ge þe þurh his w-
 tezan clýpað. Nelle ic þær rinfullan deað. ac ic

pille þ he gecýrre 7 libbe :. Ne or-tryrige nan
 man hine gýlfne for his gýnna mýcelnýrre. ritod-
 lice þa ealdan gýltar Niwueigrre þeode þreora da-
 za behreoprunge hý adýlezode :. 7 je gecýrreda
 geaþa on his deaðes crýðe þæg ecan lifes mebe
 gearnode :. Uton aþendan ure heortan to Gode.
 hræðlice býð je dema to urum benum zebizeð.
 zif pe fram urum þpýrnýrjum beoð zerihtleaht :.
 Uton rtandan mid zemahlicum popum onzean þam
 onrigendum gpurde gpa micles domeg :. Soðlice ze-
 mahnýr igr þam goðan deman zecpeme. þeah þe
 heo mannum unþancpýrðe gý. forðanðe je ær-
 fehta 7 je mildheorta God pill þ pe mid zemah-
 licum benum his mildheortnýrre ofzan. 7 he nelle
 gpa miclum gpa pe zearmað ur zeýrgan :. Be
 þisum he cpæð þurh his ritezan. Clýpa me on
 bæze þinne zednefednýrre 7 ic wille þe ahræddan
 7 þu mærgast me :. God gýlf igr his zepita þ he
 miltgian wille him to clýriendum. je þe manað þ
 pe him to clýrgan geolon :. For þi mine zebro-
 ðru þa leofortan. uton gecuman on þam feorðan
 bæze þisgere pucan on ærne morizen 7 mid eft-
 fullum mode 7 teapan ginzan georonealde Let-
 nias þæt je rtrica dema ur gearize þonne he ze-
 gýhð þ pe gýlf ure gýltar ppecað :. Eorpothice
 þa þa geo micle menigu æzðer ze ppeort-hader
 ze munuc-hader menn 7 þæt leapede folc æfter
 þæg eadigan Gregorius hære on þone roðner-bæg

to þon georſcealþum Letanium gecomen. to þam gýðe aþeððe ge ſone-gæðe cþealm. ꝥ hund eahtatiꝝ manna on þære anre tide feallende of life geþiton. þa hpýle þe þæt folc þa Letanias ganꝝ :. Ac ge halga ſacerð ne geþpac ꝥ folc to manniꝝene ꝥ hi þære bene ne geþricon oð ꝥ Godeſ miltunꝝ þone neðan cþealm geþtilde :. Þpæt þa Greþorþuſ gýððan he papanhad underþenꝝ. gemund hpæt he geþýrn Engelcýnne gemýnte ꝝ þær rihte ꝥ luftýme þeorc geþþemeðe :. He naþerþron ne mihte þone Romanýcan biþceop-ſtol eallunꝝe forlætan :. Ac he aþende oðre æþenðþacan. geðunꝝene Godeſ þeopar to þýrum iꝝlande. ꝝ he gýlf micclum mid hiꝝ benum ꝝ tihþunꝝum gýlþe þæt þæra æþenðþaca bodunꝝe forðþenꝝe ꝝ Gode þæþm-bære gýþe :. Ðæra æþenðþacena naman gýnð þuꝝ gecýgeðe. Agufþinuf. Mellhtuf. Laurenþiuf. Petruſ. Johanneſ. Juſtuſ :. Ðæſ laþeopar aþende ge eadiꝝa papa Greþorþuſ mid manýcum oðrum munecum to Angelcýnne. ꝝ hi þýrum þorðum to þære þare tihþe. Ne beon ge aþýrþe þuþh geþþinc þæſ langrumer þaþelþeſ oþðe þuþh ýþelþe manna ýmbepþæce. ac mid ealþe anþaðneþþe ꝝ gýlme þære goðan luþe þaꝝ ongunnenan ðinꝝ þuþh Godeſ fulþume geþþemmað. ꝝ riþe ge ꝥ eopeþ meðe on þam ecum eðleane gþa micle maþe bið. gþa micelum gþa ge maþe for Godeſ þillan gþinc-að :. Greþýrþumiað eaðmoðlice on eallum þinꝝum

Ȓgurtine þone þe we eop to ealðre gefetton :. Ȓic
 frumað eorþum raplum gpa hræt gpa ge be hir
 mýnezunze gefýllað :. Se ealmihtiga Groð þurh
 hir gife eop gefcýlbe. 7 ge-unne me þ ic mage eop-
 nes gefrincef pægtm on þam ecan edleane gefeon.
 gpa þ ic beo gemet ramod on bliþra eopnes edlea-
 nes :. Ðeah þe ic mid eop gfrincan ne mæze forðan
 þe ic wille gfrincan :. Ȓgurtinuf þa mid hir gefe-
 num þ gýnd gefehte feopertig þe feodon be Gre-
 gorief hæfe oð þæt hi becomon gefunðfullice to
 þurum izlande :. On þam ðagum riðode Ȓpel-
 býriht cýning on Cantpanabýrig. 7 hir rice pæf
 artreht fram micclan ea Ȓumbre oð gud gæ :.
 Ȓgurtinuf hæfde genuimen pealhrtodaþ on Fran-
 cena rice gpa gpa Grezorinuf him bebeað. 7 he
 þurh þæra pealhrtoda muð þam cýninge 7 hir leode
 Groðef porð bobode. hu fe mildheorta hælenð
 mid hir azenne þropunze þine fcýlðigan midðan-
 earðe alýrðe 7 zeleaffullum mannum heofona ricef
 inþær zeopenode :. Ða andpýrð fe cýning Ȓpel-
 býriht Ȓgurtine 7 cpæð. þ he fæzere porð 7 be-
 hat him cýððe 7 cpæð. þæt he ne mihte gpa hræð-
 lice þone ealðan gepunan þe he mid Ȓngelcýnne
 heold forlætan :. Cpæð þ he mozte feolice þa
 heofonlican lane hir leode bodian 7 þ he him 7 hir
 gefeþum bigleoþan þenian polde. 7 forzeaf him
 þa pununze on Cantpana býrig feo pæf ealler hir
 ricef heofod burh :. Onzan þa Ȓgurtinuf mid

hiȝ munecum to ȝe-efenlecanne þæra Aþoſtola hiȝ
 mið ſinȝalum ȝebedum. ȝ ƿæccan. ȝ fæſtnum
 Grode þeowigende. ȝ liſeſ ƿorð þam þe hi mihton
 bodigende. ealle miððan-earðlice þinȝ ȝƿa ȝƿa æl-
 fremeðe foſhoȝigende. þa þinȝ ana þe hi to biȝ-
 leoſan behorðodon underſonðe. he þam þe hi tæh-
 ton ȝylfe lybbende. ȝ foſ þære ſoðfæſtnȝȝe liſe.
 þe hi hodeðon ȝearƿu ƿæron ehtnȝȝe to ðoligende
 ȝ deað ȝƿeltan ȝiſ hi ðorſton :. Ðƿæt þa ȝe-
 lýfdon foſ ƿel mænigȝa ȝ on Grodeſ naman ȝeſul-
 lode ƿurðon. ƿunðriȝende þære býleritnȝȝe heora
 unſceaðigȝe liſeſ. ȝ ȝƿetnȝȝe heora heoſonlican
 laſe :. Ða æt nextan ȝelurſfullode þam cȝnninge
 Aþelbȝmht heora clæn liſe ȝ heora ƿinȝume be-
 hat. ða ſoðlice ƿorðon mið manigum tacnum ȝe-
 reðeðe ȝ he þa ȝelýfende ƿearð ȝeſullode. ȝ mi-
 celum þa Cſiſtenam ȝearƿurðode. ȝ ȝƿa ȝƿa heo-
 ſonlice ceafteſ ȝeƿanan luſode :. Nolde ſe þeah
 nænne to Cſiſtendome ȝeneadian. foſðan ðe he of
 axode æt þam laſeoſam hiȝ hæle. þ Cſiſteſ þeop-
 dom ne ȝceol beon ȝeneaðoð. ac ȝylfe ȝýlles :. On-
 ȝunnon þa ðæȝhpamlice foſ ƿel menigȝe eſſtan to
 ȝehȝenne þa halȝan bodunȝe. ȝ foſlætān heora
 hæðenſcȝƿe. ȝ heo ȝylfe ȝeðeodðan to Cſiſteſ
 ȝelaſunȝe on hine ȝelýfende :. Betƿeoſ þiȝum
 ȝeƿende Auguſtīnuf ofeſ ȝæ to þam Aſcebiȝceop
 Etheſium of Aþela. ȝ he hine ȝehaðode Anȝelecȝn
 to Aſcebiȝceop ȝƿa ȝƿa him Lſeȝoſiuf æſ ȝeſiȝ-

ȝode :. Auguſtīnuſ þa zehadod cýrde to hī bī-
 ȝceoprtole ȝ aȝende ærenðracan to Rome. ȝ cýðde
 þam eadīgan Ġregorīe þæt Ānzelcýn Ġriſtendom
 unðerfeng. ȝ he eac mīð zepꝛitum feła ðīngan be-
 fꝛan. hu hīm to ðrohtnīzende peape betꝛeox þam
 nīzþroffenum folce :. Þꝛæt þa Ġregorīuſ mīcel-
 um Ġode þancode mīð bliſſīzendum mode ꝥ Ān-
 zelcýnne ꝛpa zelumpen ꝛæf. ꝛpa ꝛpa he ȝýlf zeorn-
 lice zepīlnode :. Ānd ſende onzegan ærenðracan
 to þam zeleaꝛfullum cýninge Œþelbꝛihte mīð ze-
 ꝛꝛitum. ȝ mænīzrealðum lacum. ȝ oþꝛe zepꝛite
 to Auguſtīne. mīð andꝛꝛarum ealra þæra þīnga
 þe he hī befꝛan. ȝ hīne eac þīzum poꝛðum ma-
 node. Bꝛoðoꝛ mīn ȝe leofeſta ic ꝛat ꝥ ȝe eal-
 mīhtīga feła punðra þꝛiþ þe þæra þeoda þe he
 zecear zepꝛutelað. þæf þu mīht bliſſīan ȝ eac on-
 ðꝛæðan :. Ðu mīht bliſſīan zepꝛīlice ꝥ þære þe-
 ode ȝaꝛl þꝛiþ þa ýttꝛan punðre beoð zetuozene to
 þære incundan zīfe :. Onðꝛæð þe ꝛpa þeah ꝥ þīn
 moð ne beo ahaꝛen mīð ðýꝛtīznezze on þam tac-
 num þe Ġoð þꝛiþ þe zepꝛemað. ȝ þu þanon on
 īðelum pulðre befealle ꝛīþīnnan. þanon þe þu ꝛīð-
 utan on ꝛꝛīðmýnte ahaꝛen bīrt :. Ġregorīuſ
 aȝende eac Auguſtīne halīze lac on mæzze neaꝛum
 ȝ on bocum. ȝ þæra apoꝛtola. ȝ maꝛtīna ꝛeli-
 quīaꝛ ſamod. ȝ bebeað ꝥ hī æfteꝛzengaz ȝýmle
 ꝥ þæt ꝛallīum ȝ þone epcehaðe æt þam Āpoꝛtoli-
 can ȝettle Romanīzpe zelaðunze ꝛeccan ȝceolbon :.

Augustinus zerehte æfter þinum birceopar of hir
 zereþum on zehpīcum burzum on Enzla þeode.
 7 hi on Godeþ zeleaþan þeonde þurh punedon oð
 þinum dægðerlicum dæge :. Se eadiga Gregorius
 zebihte maniga halige traht bec. 7 mid micelre
 zecneorðnygje Godeþ folc to þam ecan līfe zepi-
 rode. 7 ſela pundra on hir līfe zeporhte. 7 puld-
 orfullice þær papan ſetles zepoold xiii gear. 7 ſix
 monðar. 7 ten dagar. 7 ſiðan on þýrum dæge
 zepat to þam ecan ſetle heoronan riþeþ on þam
 he leorað mid Gode Almihtigum a butan ende :.
 Amen :.

VARIOUS READINGS OF THE JUNIAN MS.
 OF THE HOMILY IN THE BODLEIAN
 LIBRARY.

GREGORIUS SE HALGA PAPA, IN CAPITALS.

P. 19. line 1. þeode. 6. ræb. 7. manege. 8. halige. 10. aþenbe. 11. ðiſrum. 12. þing. 12. ſceorþlice. 12. zereccan. 14. gý. 14. eadiga.		P. 19. l. 20. boþennýgje. 21. zexlenzbe. P. 20. l. 2. gýþe. 4. ýmbe. 5. þex. 11. floþenþan. 14. zeozoð. 15. zepoþan. 20. þezollice. 22. dægþamli- cum.
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P. 20. l. 27. γύπλuμ.
28. ζεφρæτεροδ.

P. 21. l. 1. 1. hūm γύλϛ.
3. anɣinne.
4. mihte.
5. zetæle.
6. γύνδριχuμ.
7. Ðærto.
9. ofɣet.
11. apɔtolice
 ɣetl ζεɣæt.
11. eabɣza.
14. ζεγύλϛτε ζε-
 ɣette.
16. cýppmen.
19. betpux.
21. æþelice.
23. hɣýlcepe.
23. þeobe.
26. hɣæþer.
27. hæþen.
28. innereapɔþe.

P. 22. l. 2. þeobbe.
4. ofcomon.
5. zenemeþe.
5. Rihthice.
6. þlite.
10. þæt þa ɣcip-
 menn.
10. þepe.
11. γύνδ.
15. pæɣ.

P. 22. l. 16. zamenobe.
17. cɣæþ.
20. papan.
24. mihte.
25. eall.
25. ɣoþpan.
26. ceapɣer.
27. ζεpungɣen.
28. pɣæcɣið.

P. 23. l. 3. papan.
4. papan.
5. cɣealm.
7. mihte.
8. papan.
8. eall.
9. ζeþincðe.
10. pɣeɣenbe.
11. ɣenbe.
13. micclum.
13. ζeþaɣobe.
18. ζepeua.
19. þæt for þat.
20. papan.
21. het.
22. ðimhoɣon.
23. man.
24. þær to pa-
 pan.
26. ɣomanɣce.
26. cɣealme.
28. leoɣoɣton.
P. 24. l. 1. 1. onðrebon.

- P. 24. 1. 4. þroriað.
 9. þorriabaþ.
 11. behreor-
 runge.
 11. þorþi.
 12. ʄrrecan.
 16. bearna.
 16. ʄrrenuman.
 19. þan..færhca.
 27. þorǵýð.
- P. 25. 1. 4. ʒecýrrebe.
 5. beaþeʄ cʄýbe.
 8. ʒerihc læhte.
 11. ʒemahnýʄ.
 13. arfæʄta.
 13. ʄle.
 17. ahreþben.
 21. ʒebroðra þa
 leofeʄtan.
 22. meriʒen.
 23. ceapum.
 25. ʄýlʄe.
 26. miccle.
 28. ʒreʒorueʄ.
- P. 26. 1. 1. ʒecomon.
 2. þoreʄæba.
 5, 6. manizene.
 7. neþan.
 8. ʄýðþan.
 8. ʒemunþe.
 9. anʒelcynne.
 10. ʒefremode.
- P. 26. 1. 12. þorlæton.
 15. ærenþra-
 cena.
 16. þurþe.
 18. Ðaʄ.
 19. manezum.
 22. lanʒuman
 færelþeʄ
 oððe.
 23. anræðnýʄʄe.
 26. meþ.
 26. miccle.
 27. micclum.
- P. 27. 1. 1. auʒurtime.
 3. ælmihcizga.
 4. mote.
 6. ʒemettt.
 6. bliʄʄe.
 9. ʄeþben.
 13. mýcclan.
 14. auʒurtimeʄ.
 14. ʒenumen.
 17. milbheorca.
 18. þýʄne.
 20. ... anþrýrþe.
 21. auʒurtime ʒ
 cʄæþ.
 22. cʄæþ.
- P. 28. 1. 1. ʒeefenlæ-
 cenne.
 2. fæʄtenum.
 8. ʒeapþe.

- P. 28. l. 8. þolizenne.
 9. ðeaþe.
 9. ʒýf.
 10. mænize.
 12. unʒcæðþizef.
 14. Æþelbihtce.
 14. clæne hf.
 15. þurðon ...
 manegum.
 16, 17. ʒefullōð anb
 micclum þa
 cʒiftenan.
 17. ʒeapþurþoðe.
 18. Nolbe ʒpa.
 20. lapeorþum.
 21. ʒceal.
 22. eʒfton.
 23. ʒofleton ...
 24. hæþen ʒcýpe.
 24. ʒeþeodðan.
 26. Apccebiʒceope.
 27. on aþela, *in*
 margin.
 27, 28. Anʒelcýnne
 to epccebiʒ-
 ceope.

- P. 29. l. 2. biʒcoprtole.
 3. anʒelcýnn.
 4. þinza.
 5. þæpe.
 6. micclum.
 8. Anʒolcýnne.
 9. ʒende eʒt.
 10. ʒeleaʒfum.
 11. ʒeppitu.
 14. ælmhtizga.
 15. ðe.
 15. þæpe þeobe.
 17. onðræðon.
 18. ʒapla.
 18. þunðra.
 19. ʒýfe.
 20. ðýʒʒizgnyʒfe.
 21. ðu.
 22. riðinnan.
 22. ðu.
 26, 27. ʒýmble..þone
 pallhum.
 27. epccehab.
 28. ʒetle.
 P. 30. l. 4. ðæʒþeplicum.
 9. ʒýðran.

EXTRACT FROM KING ALFRED'S TRANSLATION OF BEDE'S ECCLESIASTICAL HISTORY.

Niſ uſ þonne ſe hlifa to ſonſſiſſienne þe be þam eadiſan Eneſſore þurh ylðra manna ſeſene to uſ becom. ſor hſylcum intinſan he monað pære þ̅ he ſra ſeorinfulle ſýmenne dýðe ýmb ða hæla ure þeode. ſecſeaþ hi þ̅ ſume dæſe þider niſan come cýpe-men^a of Bſýtene. 7 moniſ cepe þinſ to ceap-ſtope bſohte. 7 eac moniſe coman to býcſeanne þa þinſ : ða ſelamp hit þ̅ Eneſſoruſ betſýh ofne eac þýðer com. 7 þa ſeſeah betſih ofer þinſ cepe-cnihtaſ þær ſeſette pæron hſiteſ lichoman 7 ſæſereſ andſlitan men. 7 æþelice ſeſeaxe. þa he þa hi ſeſeah 7 beheold. þa ſſæſin he of hſylcum lande ofþe of hſylceſe þeode hi bſohte pæron. ſæðe him man þ̅ hi of Bſeotene ealonde bſohte pæron. 7 þær ealondeſ biſenſan ſſýlce anſýne men pæron. eft he ſſeſn hſæþer þa ýlcan land leode Eſiſtene pæron. þe hi þa ſýt on hæþennýſſe ſeðpolum liſðan^b : Eſ' him mon to 7 ſæðe. þ̅ hi þa ſýt hæþene pæron. 7 he þa of inne-ſeandne heortan ſſiþe ſſorete 7 þuſ cſ'. Þala pa þ̅ iſ ſarlic þ̅ ſra ſæſer ſeoph. 7 ſra leohteſ ſſlitan men ſeolalan aſan 7 beſittan þýſſra ealðor :

^a ſcſipmen, *MS. Ben.*

^b on hæþenna ſilbum liſdon, *Ben.*

Eft he frægn hræt geo þeod nemned þære þe hi
 of-coman. þa andſwarede him mon ꝥ hi Engle
 nemde þæron. cræþ he. Þel ꝥ ſwa mæz. forþon
 englice anſýne hi habbaþ. 7 eac ſwylce zedafenaþ
 ꝥ hi engla efenýrrepearðar on heofonum ſin :. Ða
 zýt he ſurþor frægn. 7 cræþ. hræt hatte geo
 mæzþ þe þaſ cnihtaſ hider of zelædde þæron. þa
 7ſwarede him mon 7 cræþ. ꝥ hi Dere nemde þæ-
 ron :. Cr' he. þel ꝥ iſ creden Dere (ðe iſa eru^t.^c)
 hi ſculan beon of zoder ýrre abroðene. 7 to
 Crifteſ mildheortneſſe zecýzde. þa zýt he acraðe
 hræt heora cýning haten þære. 7 him mon 7ſwa-
 rede 7 cr'. ꝥ he Elle haten þære. 7 þa pleozede
 he mid hiſ forðum to þa^la naman 7 cræð. Alle-
 luia. ꝥ zedafenað ꝥ te Godeſ lof ureſ ſcýppender
 on þam ðælum ſunzen 71. 7 he þa ſona eode to
 þam B'. 7 to þam Papan þæſ Apoftolican ſetleſ.
 forþan he ſýlfa ða zýt ne þæſ B'. zeporðen. bæb
 hime ꝥ he Anzel þeode on Breotene on-ſende
 hrýlce huзу laſeopaſ. ꝥ ðurh ða hi to Crifte zecýrde
 beon mihton. 7 cr' ꝥ he ſýlfa zearo þære
 mid Godeſ ſultume ꝥ þæorc to zefnemmanne-
 ziſ þam Apoftolican Papan ꝥ licode. 7 ꝥ hiſ willa
 þære. 7 hiſ lýfneſſe :. Ða ne wolde ge Papa ꝥ zef-
 þaſizean ne^d þa buhþare þon ma. ꝥ ſwa æþele þer
 7 ſwa zefunzen. 7 ſwa zelæned. ſwa feor fram him

^c *de ira eruti.*

^d *zeþaſian, MS. Cot.*

ƷeƷite :. Ꝁc he Ʒona hƷaƷe þæƷ þe he biƷcop Ʒe-
 ƷoƷden^e ƷæƷ. þ̅ he ƷeƷƷemeðe þ̅ ƷeoƷc þ̅ he lanƷe
 Ʒilnaðe^f. 7 þa halƷan laƷeoƷaƷ hiðer onƷenðe. þe
 Ʒe æƷ beƷoƷan Ʒæðon^g. 7 he ðcƷ' ĒreƷoƷiuƷ mid
 hiƷ tƷŷmnyƷƷum 7 mid hiƷ Ʒebedum ƷæƷ ƷeƷultu-
 miende þ̅ heoƷa laƷ ƷæƷe ƷæƷtmbereðe to ĒodeƷ
 Ʒillan 7 to Ʒæðe ĀnƷel-cŷnne :.

^e ƷehalƷoðe, *Ben.*

^f æƷ Ʒilnoðe, *Ben.*

^g nemnedon, *Ben.*

EXTRACTS FROM THE SAXON CHRONICLE.

(Dr. Ingram's Edition.)

A.D. 560. Hƿer fenz *Æþelbriht* to *ƒantpapa* rice. 7 heold hit *LIH. ƿintpa* : On hir ɔagum fende je halga papa *ƒreƒoriuƿ* uƿ fulluht. ƿ þaƿ on þam tƿam 7 þriatizoðan gearne hir riceƿ :

A.D. 592. Hƿer *ƒreƒoriuƿ* fenz to papdome on Rome :

A.D. 596. Hƿer *ƒreƒoriuƿ* papa fende to *Bretene Augurтинum* mid þel monezum munecum. ða *ƒroðer* ƿorð *ƒenġla* þeode zoðƿellian :

A.D. 597. Hƿer com *ƒAugurтинuƿ* 7 hir zefenan to *ƒenġla-lande* :

A.D. 601. Hƿer fende *ƒreƒoriuƿ* je papa *ƒAugurтine ƒricebifceope* pallum on *Bryтene*. 7 þel monize zoðeunde lafeopar him to fultume :

A.D. 604. Hƿer *ƒAugurтинuƿ* zehalzod II. biƿcopar. *ƒellitum* 7 *Iurтum*. *ƒellitum* he fende to bodianne *ƒaƿt-ƒeaxum* fulluht. 7 *Æþelbýrht* zerealde *ƒellite* biƿcop-ƿetl on *Lundenric*. 7 *Iurтo* he fealde biƿcop-ƿetl on *Hroƿer-ƒeaƿтne* je ýr *xxiv. mila* fram *ƒoƿrit-ƒeaƿтne* :

A.D. 606. Hƿer ƿorðfernde *ƒreƒoriuƿ* ýmb týn gear þæƿ þe he uƿ fulriht fende :

A.D. 616. Her Æþelbýrht. Cantwara cýning.
forðferde. ge æroft fulriht underfenz Engliſcra
cunza :

On þýrjer cunzer (Eadbalð) ðazum. ge ylca Lau-
rentiuſ arceb'. ge paſ on Cent æfter Auguſtine.
forðferde iv. Non. Febr. ⁊ he paſ bebýrzed be
Auguſtine :. Se haliza Auguſtinuſ be hiſ halan
lue hine hadode to biſcobe. to þi þ̅ Crifter zela-
þunz. þe þa zit pæſ niſe on Engla-lande. nane
hrile æfter hiſ forðgýðe næne butan arcebýſcobe :.
Ða æfter him fenz Mellituſ to arceb'-ðome ge
paſ ær biſcop of Lunden. þa purðon Lunden-
pape hæþene :.

GLOSSARY.

The grammatical references are all made to the Anglo-Saxon Grammar and Compendium of Dr. Bosworth.

Observe that an *a* is frequently added, by paragoge, to the termination of adjectives and adjectival pronouns, and is considered by some grammarians to be emphatic; as eapfæȝt, *pious*; ȝe eapfæȝta papa, *the very pious pope*; ȝe ylca, *the very same*. (See Lye, Hicke, Bosworth, &c.) Rask, however, in his valuable Grammar, shows that this is merely the *definite form* of the adjective, since it is invariably preceded by the definite article. (See Thorpe's Translation.) In either case, all adjectives of this form follow the modifications of the second declension of nouns. (p172a.)

a. *always, for ever, aye.*

Ābbod. Abbot. 1. m. *an abbot.*

abroden. (p. p. of abredian, *to take out.*) *taken out, plucked, freed, delivered.*

ac. *but, for.*

acennan. *to produce, beget, bear, bring forth*: p. p. acenneb. *born, begotten, descended.*

acrian. same as axian.

abl. 3. f. ail, ailment, disease.

abreozan. perf. abraez, pl. abruzon. *to suffer, endure, do, commit.*

adyban. adybban. *to kill, destroy.*

adylezian. perf. adylezobe. *to destroy, abolish, expiate.*

æfne. *ever, always.*

- æfter. *after, concerning, according to.*
 æftergenza. 2. m. (æfter, *after*, gan, *to go.*) *a successor.*
 ægðer. *either.* ægðer ge—ge. *as well—as.*
 æht. 3. f. *possession, estate, property.*
 Ælfreb. (ælf, *all*, fpebe, *peace*; *all Peace* *. or ælf, *an elf*, ræb, *council*; *an elf in council* †.) *Alfred.*
 Ælla. *Ella*, King of the Deiri.
 ælfrembe, -fremeb. (ælf, *all*, frembe, *same.*) *strange, foreign, alien, unsuitable*: (alienus.)
 Ælmihtig. (ælf, *all*, miht, *might.*) *almighty. The Almighty.*
 ænlýri, -lirig. *single, one by one.*
 æp. *ere, erst, before.* æpor, *before.* æperc, *first.* æpðam, or æpðan, *ere that, antiquam.* æp beforan. *before.*
 æpenþraca. 2. m. (æpenbe, *errand*, peccan, *to tell.*) *an ambassador, messenger, apostle.*
 æperc. æporc. *first.* See æp.
 ærfærc. (ar, *honour*, færc, *fast.*) *honourable, good, pious, righteous.*
 æpmonzen. æpmonizen. 1. m. (æp, *before*, monzen, *morning.*) *before morning, early morning, dawn.*
 æt. *at, by, near, to.* In composition, *from, of, out.*
 ætþreban. p. p. ætþroben. (æt, *out*, þræban, *to take.*) *to take away, liberate, deliver.*
 ætforan. (foran, *fore.*) *before.*
 ætlutian. (lutian, *same.*) *to hide, lie hid.*
 æðele. *noble, distinguished.*
 æðelboren. (boren, *born.*) *noble-born.*
 æðelborennýtt. *noble-birth, nobility.*
 Æpelbýrht, -brht. (eðele, *noble*, beorht, *bright*, illustrious; *noble and illustrious.*) *Ethelbert.*

* Verstegan's Restitution.

† Sharon Turner.

æðelice. (lic.) *nobly*.

aƿanðian. p. p. aƿanðob. *to prove, experience, try.*

aƿýrht. *affrighted, afraid.*

aƿan. perf. ahte. *to possess, own, have.*

aƿen. (aƿan, *to possess.*) *own, private.*

aƿýltan. (ƿýlt, *guilt, sin.*) *to be guilty of, to commit.*

ahebban. *to heave or lift up, raise, exalt.*

aheƿan. perf. ahoƿ. p. p. ahaƿen. *to lift up, exalt.*

ahƿæððan. *to rid, save, deliver, rescue, redeem.*

alæðan. p. p. alæð. *to lead, bring.*

Alleluia. (Heb.) *Allelujah.*

alyran. (lýran, *same.*) *to loose, redeem, deliver.*

an, anne, an, or æn, ænne, æn. The indefinite Article, *a, an, or one*, constantly used, in Anglo-Saxon, before consonants as well as vowels; as, an tƿeop, *a tree*: on ðæpe anƿe tibe, *at the very time.*

ana. (an.) *only, once.*

anð. *and.* In composition, *to, back, against, over against, before, in the presence of**.

anbetnýt. 3. f. *confession.*

anðƿarpan. p. p. anðƿarob. (anð, *back, ƿƿerpan, to swear †.*) *to answer.*

anðƿarpu. 3. f. *an answer.*

anðƿearð. (anð, *against, or before, ƿeopðan, to be.*) *present*; because persons *present* stand *against* or *op-*

* Dr. Jamieson contends that anð is not only equivalent to the Greek *αντι*; but, in its Gothic form, **ANÐA**, was probably its parent. See his *Hermes Scythicus*, on *αντι*, where the theory of Horne Tooke, as applied to anð, is ingeniously controverted. Undoubtedly, anð and *αντι* had a common origin.

† "It is probable that the primitive signification of ƿƿerpan, was, simply, *to speak, loqui.*" Junii Etymol. Anglic. But see also Hicckes's *Thesaurus*, vol. i. p. 70.

- posite* each other* ; thus, in Lat., *præsens* is *præ*, *before*, *ens*, (obs.) *being*.
- andþlice. 2. n. (and, *before*, þlitan, *to look*.) *face, countenance*. Germ. antlitz.
- andþýrðan. (and, *back*, þorð, *a word*.) *to answer*. Germ. antwort.
- Angel. 1. m. *an angel*.
- Angelcýnn. 1. n. (cýn, *kin, tribe, nation*.) *the English nation*.
- angin, -gýn. 1. n. (and, *to*, gan, *to go*.) *a beginning*.
- Angli. (Lat.) *the Angles*.
- Angol. 1. m. *an Angle, Englishman*.
- anmob. (an, *one*, mob, *mind*.) *one-minded, unanimous*.
- anmoblice. (preced. and lic.) *unanimously*.
- anræðnef. 3. f. (an, *one*, ræð, *counsel, intention*.) *constancy, perseverance, steadfastness*.
- anryn. 3. f. (and, *before*, reon, *to see*.) *face, countenance, aspect*. Germ. ange-sicht.
- Āpostol. 1. m. *an apostle*.
- apostollic. (preced. and lic.) *apostolic*.
- aræpan. *to rear, build, erect*.
- Ārcebiſceop. 1. m. *archbishop*.
- Ārnela. *Arles*, a town in France.
- arēnban. *to send*.
- arpenban. *to spend*.
- arſan. perf. arſah. *to go, step, climb, ascend*.
- arſreccan. p. p. arſreht, *to stretch, extend, lay prostrate, overthrow*.
- areðan. perf. arebbe. *to rage*.
- arearpan, -orpan. *to throw away or down, reject, renounce*.

* See Hicckes's Thesaurus, vol. i. p. 69-70.

apenban. *to turn, translate, change.*

apeřt. adj. *waste, empty, desolate.*

apeřtan. p. p. apeřte, -teb. *to waste, make desolate, destroy.*

axian. perf. axobe. *to ask.* Still preserved in several provincial dialects.

B'. contraction for Bȳcop.

bæpan. bepan. *to bear, produce, offer.*

be. bi. biȳ. *by, at, of, concerning, according to, in, near*.*

As a prefix, it is, in general, merely augmentative, though it sometimes imparts an active signification; as behabban, *to surround*, beȳanȳan, *to perform.*

bealcan. *to pour out: vulg., to belch.*

beapn. 1. n. *child, son, boy. vulg. bairn.*

bebeoþan. perf. bebeað. (boþ, *a command.*) *to command, order.*

bebob. 1. n. (boþ, *same.*) *command, commandment, decree.*

bebȳrgan. p. p. bebȳrȳeb. (bȳrgan, *same.*) *to bury.*

becuman. perf. becom. (cuman, *to come.*) *to come, happen, fall, befall.*

beȳngen. p. p. of beȳon. (ȳon, *to take.*) *taken, surrounded, begirt, clad.*

beȳeallan. *to befall, happen, fall.*

beȳoþan. *before.*

beȳřnan. perf. beȳřan. (řřnan, *same.*) *to ask, question, learn.*

behat. 1. n. (hat, *same.*) *a promise.*

behealban. perf. beheolb. *to behold, see, observe.*

behořian. perf. behořobe. *to behove, need, require.*

* See Jamieson on επλ. Herm. Scythicus.

behreopung. 3. f. (hreop, *grief*; whence, *to rue.*) *repentance, penitence.*

ben. 1. f. *a prayer, petition, supplication.*

beon. *to be.*

bepæcan. p. p. bepæht. (pæcan, *same.*) *to deceive, defraud.*

bepeccan. (peccan, *to tell.*) *to say, tell, narrate.*

berittan, rather berettan. (be, *by* or *near*, rettan, *to set.*) *to place, possess, surround, beset.*

bertanðan. (be, *by*, rtanðan, *to stand.*) *to stand by or over*; more frequently, *to occupy.*

betweox. betwýx. betwuxt. *betwixt, amongst.*

betweox þrum. *betwixt these, in the mean time, intereâ.*

betwýh oþre. *amongst others.*

bepepan. perf. bepeop. (pepan, *same.*) *to weep.*

biððan. perf. bæð. *to pray, bid, request, entreat, beseech, demand, invite.*

biženza. 2. m. *an inhabitant.* From the same root as biženz, *worship.* Thus in Latin, colo, *to inhabit, cultivate, and to worship.*

bižgenz, more correctly biženz. (be, and žan, *to go*; or bužan, *to till, cultivate.*) *worship.*

bižleoþa. 2. m. (biž, *by**, leoþan, *to live.*) *food, provision, subsistence.*

binnon. (innon, *same.*) *within.*

biŕceop. biŕcop. 1. m. *a bishop.*

biŕceop-ŕetl. biŕceop-ŕtol. 1. n. (ŕetl, *seat.*) *a bishop's seat, or see, episcopal throne.*

biŕt. from beon.

bið. byð. beoð. from beon.

* See Jamieson on ερι. Herm. Scythicus.

- блѣ. 3. f. *bliss, joy, exultation.*
 блѣтан. (блѣ.) *to rejoice, exult.* p. pres. блѣтанѣ. *re-
 joicing, exulting.*
 бок. f. (plur. бек.) *a book.* Germ. buch.
 боцѣ. (preced. and лѣ.) *bookly, belonging to books.*
 боцѣан. perf. боцѣе. p. pres. боцѣанѣ. (боц, *a com-
 mand.*) *to preach, proclaim, announce.*
 боцѣнѣ. 3. f. (боц.) *a preaching, proclamation.*
 брѣст. 3. f. *a breast.*
 Брѣтен. Бретен. *Britain.*
 брѣтан. perf. брѣте. *to bring.*
 брѣдор. брѣдор. 3. m. *a brother.* indeclinable in the
 singular.
 буцѣнѣ. 1. m. (See буцѣнѣ.) *an inhabitant.*
 бурѣ. бурѣ. бѣнѣ. *a city.*
 бурѣпанѣ. pl. (бурѣ, and панѣ, *an inhabitant*; from
 пер.) *inhabitants, townspeople, citizens.*
 бутон. бутан*. *but, except, unless, without.*
 бѣчан. бѣчан. *to buy.*
 бѣлѣпростѣ. 3. f. (бѣлѣ? *simple, прѣ, mind †.*) *simple-
 mindedness, simplicity, meekness.*
- Кантѣранабѣнѣ. (бѣнѣ, or бурѣ, *a city.*) *The city of the
 Cantwara or Cantuarii, Canterbury.*
 Цѣре. 1. m. *Cæsar, Emperor.*
 цѣрѣтор. 3. f. (цѣпан, *to sell, or buy, торѣ, a place.*)
a place of sale, forum, market.
 цѣрѣтѣ. цѣрѣтѣ. 3. f. *a city, town.*

* See Diversions of Purley on БУТ.

† Junius derives this from бѣлѣ, *the beak*, and прѣтѣ, *white*, "re-
 ferring to the *beaks* of young birds, then to their nature." See
 Bosworth's Dict. *sub voce.*

- ceþan. perf. ceþte. *to take, betake, observe, keep.*
 ceþecniht. See cýpecniht.
 ceþeðing. (cýpan, *to sell.*) *things for sale, goods, merchandize.*
 cilbhað. 1. m. (cilb, *child, hab, state.*) *childhood.*
 cýrce. 2. f. *a church.*
 clæn. *clean, pure, innocent.*
 clýþian. perf. clýþobe. p. p. clýþeb. *to speak, call, call upon.*
 cnapa. 2. m. *a knave, boy, youth.* Germ. knabe.
 cniht. 1. m. *a boy, youth, knight.*
 Crīst. 1. m. *Christ.*
 Crīsten. 1. m. *a Christian.*
 Crīstenþom. 1. m. (þom, *office, state.*) *Christianity, Christendom.*
 cuð. (cunnan, *to know.*) *known, certain.*
 cþ' contracted for cþæð.
 cþæþan. cþeðan. perf. cþæð. plur. cþæþon. *to say, speak, quoth.*
 cþealm. 1. m. *qualm, sickness, pestilence, destruction, death.*
 cþyðe. cþybe. 1. m. *a word, saying.*
 cyn. 1. n. *kin, family, tribe, nation.*
 cýning. 1. m. (cyn *.) *a king.*
 cýpecniht. 1. m. (cýpan, *to sell, cniht, a youth.*) *a youth offered for sale as a slave, a sale-boy.*
 cýþman. cýþman. 3. m. (ceap, *cattle, property; or cýpan, to sell.*) *a chapman, merchant.*
 cýþran. perf. cýþbe. *to return, turn away.*
 cýðan. perf. cýðbe. cýbbe. (cuð, *known.*) *to make known, speak, relate, tell, testify.*

* Kemble's Glossary to Beowulf.

ðæbbot. 3. f. (ðæb, *action, deed*, bot, *compensation.*)
deed-reparation, repentance, retribution.

ðæg. 1. m. *a day.*

ðæghpamlíc. (ðæg.) *daily.*

ðæghperlic. (ðæg.) *daily.* ðæghperlic ðæg, *this very day.*

ðæl. 1. m. *deal, part, region.*

ðeað. 1. m. *death.*

Deirn. *the Deiri*, occupying Lancashire, Yorkshire,
Westmoreland, Cumberland and Durham.

ðema. 2. m. (ðom, *doom.*) *a judge, governor.*

ðeofol. ðeopl. 1. m. *The devil.*

Depe. *the Deiri.*

ðeð. *doth*, from ðon.

ðiaconhab. 1. m. (hab, *office, state.*) *deaconhood.*

ðim. *dim, dark.*

ðom. 1. m. *doom, judgement, power.* As a termination,
it denotes *power, office, state, authority, right.*

ðon. *to do, make.*

Dorrit-cearτερ. *Dorobernia. Canterbury.*

ðrohtman. perf. ðrohtnobe. *to converse, live, behave.*

ðrohtnung. 3. f. *conversation, society, life, conduct.*

ðrýnc. 1. n. *drink.*

ðpelian. p. pres. ðpelýgenbe. (ðpýlb, *sin.*) *to err.*

ðýrftægner. 3. f. (ðearpan. ðýrpan, *to dare*; or ðýrftæg,
daring.) *presumption, arrogance.*

ea. 3. f. *water, a river.*

eac. *eke, also, moreover.*

eaca. 2. m. (eac.) *an addition, increase.* to eacan, *as an
addition, moreover, besides.*

eabý. (eab, *happiness.*) *happy, blessed.*

eabmoblice. (eað, *gentle, mod, mind.*) *humbly.*

eahtatý. (eahca, *eight.*) *eighty.*

eal. *all*.

ealb. comp. ýlþre. superl. ýlbert. (ýlbu, *age*.) *old, ancient*.

ealþor. 1. m. (ealb, *old*.) *an elder, chief, prince, leader, abbot*.

ealh. *altogether*.

eallunȝa. *totally, quite, altogether, entirely*. omninò.

ealmihctȝ. See Ælmihtȝ.

ealonð. See ȝlanð.

earfæȝt. (eȝe, *awe*, fæȝt, *fast*.) *pious, religious*.

ece. *eternal*.

eblean. 1. n. (eb, *back*, lean, a *loan*.) *a reward, recompense*.

eŕenýrfepearð. 1. m. (eŕen, *even*, ýrfe, *inheritance*, pearð, *ward, keeper, possessor*.) *co-heir*.

eŕne. *lo! behold! ecce!*

eŕŕtan. (eŕŕt, a *hastening*.) *to hasten*.

eŕt. *again, after*. In composition, *again, back again*: eb has the same import; and both answer to the Latin *re*.

ehtnȝf. 3. f. (ehtan, *to persecute*.) *persecution*.

enbe. 1. m. *an end*.

enðunȝ. 3. f. (enbe.) *ending, end, death*.

enȝel. 1. m. *an angel*.

Enȝelcýnn. See Ænȝelcýnn.

Enȝla-lanð. *the land of the Angles. England*.

enȝlehc. (enȝel, *an angel*.) *angelic*.

Enȝlȝre. *English*.

Enȝol. See Ænȝol.

eobe. from ȝan.

eopnoŕtlice. (eopnoŕt, *earnest*.) *earnestly, diligently; so, now, therefore*.

eopðe. eapð. 2. f. *the earth*.

eop. from ðu.

eopep. *your*.

eþcehad. 1. m. (eþce, *arch*, had, *office, state*.) *the archiepiscopal dignity.*

eþfull. (eþ, *love, devotion*, full, *full*.) *devout, kind.*

eðel. 1. m. *a country, region.*

fæber. 1. m. *a father.*

fæbera. 2. m. *an uncle by the father's side.*

fæger. *fair, beautiful.*

færlíc. (fæp, *sudden, dreadful*.) *sudden, unexpected.*

fæst. *fast.* In composition, both as a prefix and postfix, it denotes *firmness, stability, tenacity*; and is still retained in such phrases as "*fast-by, fast-asleep, to hold fast.*" Probably the perfect tense of some obsolete root of fæstman, *to fasten.*

fæsten. 1. n. *a fast, fasting.*

fæst-hafod or hafel. (fæst, *fast*, hafan, same as hæbban, *to have*.) *fast-having, retentive, tenacious.*

fara. 3. f. (faran, *to go*.) *a journey, expedition, departure*; hence *fare.*

faran, perf. ferebe. *to go, journey, depart.*

farelb. færelb. 1. m. (faran.) *a journey.*

fælb. (fælb, *to fold*; as, in Latin, *duplex, triplex, &c.*; from *plico*.) *fold*; only used in composition.

fællan. p. pres. fællenbe. *to fall.*

fæccan. *to fetch.*

fela. *much, many.*

fengan. See fon.

fæor. *far.*

fæorh. 1. *life, countenance.*

fæorð. (fæoer, *four*.) *fourth.*

fæoerþiz. (fæoer.) *forty.*

fifta. (fif, *five*.) *fifth.* fifta fæber, *fifth father, a great grandfather's grandfather.* Lat. atavus.

- fleam. 1. m. (fleon, *to flee.*) *flight*.
 fleon. perf. fleah. *to flee, fly*.
 fleoþenbe. (pres. p. of fleoþan, *to flow.*) *flowing*.
 folc. 1. n. *folk, people*. Germ. volk.
 fon. perf. fenz. *to take, receive, undertake, begin*.
 for*. *for, instead of, by reason of, in respect of, on account of*.
 fore. See Note on for.
 foreþæb. (fore, *forth*, fæcþan, *to say.*) *foresaid*.
 forþiþan. perf. forþeaf. (for, *forth* or *away*, ȝiþan, *to give.*) *to give, grant, forgive, pardon*.
 forȝytel. (for, and ȝytan, *to pour out.*) *forgetful*.
 forhæfeþnȝ. 3. f. (for, *privat.* and hæbban, *to have*. abs-tineo.) *abstinence, continence*.
 forhogian. p. pres. forhogiþenbe. (for, *privat.* and hogian, *to be anxious about.*) *to neglect, despise*.
 forhtung. 3. f. *fear*.
 forlætcan, -letan. (for, and letan, *to let, permit.*) *to permit, suffer, leave, forsake, abandon*.
 forraþian. (fore, and hraþian, raþian, *to hasten.*) *to go before, prevent, anticipate, seek beforehand*.

* Horne Tooke considers for the same with "the Gothic substantive **FΛIKINΛ**, *Cause*, and that it invariably signifies *Cause* and nothing else." See Divers. of Purley, vol. i. p. 366. But Dr. Murray derives for or fore from **FΛKAN**, *to go*, and traces out its simple signification as being—*before in time, place, and circumstances*, and, in compounds, *forth* or *forward*, and *before*. Hist. Europ. Lang., vol. ii. p. 23. But "when the particle has a *privative* signification, it probably represents the Gothic *fra* : also in forþiþan, Flem. *vergeeven*, *to forgive*; which are the collaterals of **FΛARIFΛAN**." See Taylor's Additional Notes to the Diversions of Purley, p. xv.

- ƿorƿrīgian. (ƿor, and rīz, *silence*.) *to be silent, pass over in silence.*
 ƿorðam, -an. sometimes ƿorðon. *for that, since, because.*
 ƿorðam þe, or ƿorðan þe. *for that that, because, because that.* Fr. de ce que.
 ƿorðfaran. perf. ƿorðferbe. (ƿorð, *forth, away*, faran, *to go*.) *to go forth, depart, die.*
 ƿorðzanzan. p. pres. ƿorðzanzēnþ, -zenze. (zanzan, or zan, *to go*.) *to go forth, spread abroad.*
 ƿorðrīð. 1. m. (ƿorð, *forth, away*, rīð, *journey*.) *death, departure.*
 ƿorþel. *much, greatly.* ƿor þel menize, *very many.*
 ƿorþyrþ. 3. f. (ƿorþ, *away*, and yrþ, *fate*.) *death, destruction, ruin.*
 ƿræteþian. p. p. ƿræteþob. (ƿrætu, *a decoration*.) *to fret, adorn.*
 ƿram*. *from, by.*
 ƿrančan. *the Franks; the free people.*
 ƿreznan. perf. ƿræzn. ƿræzn. *to ask, enquire.*
 ƿremian. *to accomplish, perfect, profit, benefit, avail.*
 ƿreoþice. (ƿreo, *free*.) *freely.*
 ƿulluht. 1. m. *baptism.*
 ƿulfrēmeþ. (full, *full*, ƿremian, *to accomplish*.) *perfect.*
 ƿulfrēmeþlice. (preced. and lic.) *perfectly.*
 ƿultum. 1. m. *aid, help, a helper.*
 ƿulrīht. same as ƿulluht.
 ƿurðor. *further.*
 ƿýlȝt. f. *help, assistance, succour.*
 ƿýlȝtan. (ƿýlȝt.) *to help, assist.*

* ƿram or ƿrom is the Gothic **𐍂𐍋𐍋𐍄**, *Beginning, Origin*, and signifies *Beginning*. Divers. Purley, vol. i. p. 342.

fýrþen. (fýr, fær, *far*, from fapan.) *long, distant.*

fýrþr. 1. m. *a time, space, period.*

ze. As a prefix, sometimes communicates a metaphorical signification; as hýpan, *to hear*; zehýpan, *to obey*. It also assists in forming collective nouns; as zebroþru, *brethren*; zemaʒar, *kindred*; zelaðunʒ, *an assembly*. At a later period it was changed into y; as zeclýpob, *y-cleped*.

ze. *and, also.* æʒðerze—ze, *as well—as*; *both—and*.

ze. from ðu. *ye.*

zeanþrarián. (See anþrarián.) *to answer.*

zeanþrýrþan. p. p. zeanþrýrþ. (See anþrýrþan.) *to answer.*

zeap. 1. n. *a year.*

zeapian. (ap, *honour, compassion, pity.*) *to pardon, spare.*

zeapnian. zeeapnian. perf. zeapnobe. zeeapnobe. *to earn, gain, obtain, deserve.*

zeapn, -ru, -ne. *ready, prepared.*

zeaprupðian. perf. zeaprupðobe. (ap, *honour, peopð, worthy.*) *to honour, respect, reverence.*

zebeð. 1. n. (biðþan, *to pray.*) *prayer, devotion.*

zebiʒan. perf. zebizbe. p. p. zebizeb. (biʒan, *to bow.*) *to bend, incline, turn, convert.*

zebriunʒan. p. p. zebriohr. (briunʒan, *same.*) *to bring.*

zebriþor. 3. m. *a brother.* plur. zebriþru, -ra. *brethren.*

zebriunʒ. 3. f. (briun, *same.*) *an example.*

zeceoran. perf. zecear. (ceoran, *same.*) *to choose.*

zeciʒan, -cýʒan. p. p. zeciʒeb, -cýʒeb. (ciʒan, *same.*) *to call, name.*

zecnepblæcan. perf. zecnepblæhte. (cneopþ, *skilful, diligent, and læcan.*) *to study.*

зесцýрòбнýт, -снеорòбнýт. 3. f. (снеорòб, *diligent.*) *study, care, diligence, sincerity.*

зесуман. perf. зесум. (суман, *to come.*) *to come, come together.*

зесуман. p. p. зесумен. (суман, *same.*) *to choose, elect.*

зесумеме. (сумеман, *to please.*) *pleasing, gratifying.*

зесýнò. 1. n. (сýн.) *nature, generation, kind, mode, state.*

зесýнòе. adj. *natural, innate.*

зесýрнан. (сýрнан, *same.*) *to turn, turn away, return, repent.* p. p. зесýрнеб, *converted, repentant, penitent.*

зесýрнебнýт. 3. f. *a turning away, conversion.*

зесарман. perf. зесаренеб. p. p. зесарен. (сарман, *same.*) *to become, to be proper; generally used impersonally.*

зесорт. 1. n. (сорт, *same.*) *tribulation, labour.*

зесòтчан. perf. зесòтче. (òтч, *arrangement, command.*) *to arrange, dictate, prepare, compose.*

зесòрефенýт. 3. f. (òрефан, *to trouble, harass.*) *trouble, tribulation.*

зесòла. 2. m. (òла, *same.*) *error.*

зесепенлæcan. (епен, *even, equal,* and лæcan.) *to imitate.*

зесенбесýрòан. perf. зесенбесýрòне. (енбесýрòн, *order.*) *to ordain, appoint.*

зесенбунз. 3. f. (енб, *end.*) *end, period, death.*

зесæтнан. perf. зесæтнеб. (æтнан, *same.*) *to fasten, fix, retain.*

зесæхе. same as зесæхòб.

зесæхòб. (æх, *hair.*) *haired, having a profusion of hair.*

зесæра. 2. m. (æран, *to go.*) *a companion, colleague, associate.*

зесремман. perf. зесремнеб, -мебе. (ремман, *same.*) *to effect, complete, accomplish.*

- zefullian. p. p. zefulloð. (fullian, *same.*) *to baptize.*
 zefultuman. (fultum, *aid.*) *to aid, help, assist.*
 zefyllan. (fyllan, *same.*) *to fill, fulfill.*
 zefýrn. (fýrn, *far.*) *anciently, formerly.*
 zeglenzan. perf. and p. p. zeglenbe. (zlænzc, *pomp.*) *to adorn, ornament.*
 zegobian. perf. zegobobe. (zobian, *to assist, make better, from zob, good.*) *to help, assist, enrich, endow.*
 zegripan. p. p. zegripen. (zripan, *same: whence, to gripe.*) *to seize.*
 zehabian. perf. zehabobe. p. p. zehabob. (habian, *same, from hab, office, state.*) *to ordain, consecrate.*
 zehalġian. p. p. zehalġob. (halġian, *to hallow, from halġ, holy.*) *to ordain, consecrate.*
 zehatan. p. p. zehaten. (hatan, *to call.*) *to call, bid, promise.*
 zehþær. (hþær, *where.*) *every where.*
 zehþýlc, -hþlc. (hþýlc, *who, which, whilk.*) *every one, each, all.*
 zehýrþuman. (hýpan, *to hear.*) *to hear, obey.*
 zelæccan. perf. zelæhte. (læccan, *to seize.*) *to take, seize, apprehend.*
 zelæban. p. p. zelæb. (læban, *same.*) *to lead, bring.*
 zelæneð. (p. p. of zelæpan, *to teach.*) *taught, learned.*
 zelaðunġ. 3. f. (zelaðian, *to call together.*) *a congregation, assembly, church.*
 zeleaþa. 2. m. (leaþ, *same.*) *leave, permission, belief, faith.*
 zeleaþfull. *believing, faithful.*
 zelic. *like, equal.* hīr zelica, *his like, equal, peer.*
 zelician. perf. zelicobe. *to like, please, delight: frequently used impersonally.*
 zelimpan. perf. zelamp. p. p. zelumpen. *to happen: generally used impersonally.*

- շելւրբլիւն. perf. շելւրբլո՞ւծ. (լւրբ, *lust, pleasure.*)
to please, delight: frequently impers.
 շելլան. perf. շելլծ. *to believe.*
 շեմահլի. (շեմահ, *same.*) *eager, earnest, importunate,*
persevering.
 շեմահնյլլ. 3. f. *importunity, perseverance.*
 շեմետան. p. p. շեմետ. (մօտ, *a meeting, assembly.*) *to*
meet, find.
 շեմունան, -մնչիւն, -մնչան. perf. շեմունծ, -մնչե.
 (մնչ, *remembrance, from մնծ, mind.*) *to remem-*
ber, recollect.
 շեմինծ. 1. n. (մնծ.) *the mind, memory.*
 շեւեաձիւն. p. p. շեւեաձօձ. (նեաձ, *need, necessity.*) *to force,*
compel.
 շեւեմնան. p. p. շեւեմնեձ, -նծ. (նեմնան, *same.*) *to*
name, call.
 շեւեքիւն. p. p. շեւեքօձ. (նեքիւն, *same.*) *to free, deliver,*
rescue.
 շեւիւրբլիւն. (շեւիւրբ, *enough.*) *plentifully, abundantly.*
 շեւնիւն. perf. շեւնիւ, -նիւ. p. p. շեւնիւն, -նիւն.
 (նիւն, *same.*) *to take, take away.*
 շեւօշ. շեւիւրբ. *enow, enough, sufficiently.*
 շեւօշօձ, -շօձ. 3. f. (շեւօշ.) *youth.*
 շեւօն. *yond, beyond, through, after.*
 շեւօշ. *young, youthful.*
 շեւօշիւ. (շեւօշ.) *young, youthful.*
 շեւօքիւն. perf. շեւօքուծ. p. p. շեւօքօձ. (օքիւն,
same.) *to open.*
 շեւօքն. *eager, earnest, anxious, diligent, zealous*: hence
yearn.
 շեւօքնլ. *fervent, eager, anxious, zealous.*
 շեւօքնլիւն. comp. շեւօքնլիւնօքն. *earnestly, anxiously,*
diligently, zealously.

- ȝeornlice. *earnestly, anxiously, zealously.*
 ȝeornunȝ. ȝeapnunȝ. *a yearning, anxious desire; an earnest.*
 ȝepeca. 2. m. (ȝecan, *to rule.*) *a præfect, commander, general.*
 ȝepeccan. p. p. ȝepehte. (ȝeccan, *to reck, care.*) *to tell, explain, show, reckon, number.*
 ȝeƿeorþ. 1. n. *language, tongue.*
 ȝeƿihtlæcan. p. p. ȝeƿihtlæht, -leht. (ȝiht, *right*, and læcan.) *to set straight, correct, amend, justify.*
 ȝeƿæliȝhe. (ƿæliȝ, *happy.*) *happily.*
 ȝeƿcýlþan. (ƿcýlþ, *a shield.*) *to shield, defend, protect.*
 ȝeƿeon. perf. ȝeƿeah. p. p. ȝeƿepen. (ƿeon, *same.*) *to see.*
 ȝeƿetan, -ƿettan. perf. ȝeƿet, -ƿette. p. p. ȝeƿet, -ƿette. (ƿettan, *same.*) *to set, appoint, place, possess.*
 ȝeƿeðan. p. p. ȝeƿeðeb. *to speak, testify, attest, confirm.*
 ȝeƿiht. ȝeƿýhð, 3. f. (ƿeon, *to see.*) *sight, vision, aspect, presence.*
 ȝeƿinȝan. p. p. ȝeƿunȝen. (ƿinȝan, *same.*) *to sing.*
 ȝeƿlazan. perf. ȝeƿloh. p. p. ȝeƿlazen. *to strike, slay; ƿe ȝeƿlazen, the person attacked.*
 ȝeƿtanban. perf. ȝeƿtob. (ȝe, *against*, ƿtanban, *to stand.*) *to attack, seize.*
 ȝeƿtillan. perf. ȝeƿtilbe. (ƿtillan, *same.*) *to still, restrain, assuage, mitigate.*
 ȝeƿunðfullice. (ƿunð, *sound, safe.*) *safely, prosperously.*
 ȝeƿƿican. perf. ȝeƿƿic. ȝeƿƿac. *to cease, discontinue, desist from.*
 ȝeƿƿinc. 1. n. *labour, toil, fatigue, tribulation.*
 ȝeƿƿutelhan. perf. ȝeƿƿutelobe. p. p. ȝeƿƿutelob. (ƿƿutel, *manifest.*) *to manifest, exhibit, make known, show forth.*
 ȝeƿýhð. from ȝeƿeon. *he sees.*

- zeryllan. perf. zerealbe. (ryllan, *same.*) *to give, present, deliver, sell.*
- zeteal, -tæl. 1. n. (See zetellan.) *a number; hence tale.*
- zetellan. p. p. zetealb. (tellan, *to tell, number.*) *to number, reckon.*
- zetymbrian. perf. zetymbrode. (ymbry, *timber.*) *to build, construct.*
- zetozen. (teon, *to draw.*) *drawn out, instructed, completed; ꝥa zetozen, so learned, so accomplished.*
- zetyan. p. p. zetýb. *to show, teach, instruct.*
- zeparian. zedafizean. perf. zeparode. *to permit, suffer, consent to.*
- zepencean, -can. p. p. zepoht, -þuht. (ðencan, *same.*) *to think, consider.*
- zedeoban. (ðeoban, *same.*) *to join, unite.*
- zepincð. 3. f. (þincð, *elevation, summit.*) *honour, dignity.*
- zeðunzen. (zeðean, *to flourish, prosper*.*) *illustrious, pious, distinguished.*
- zeuþeran. perf. zeuþerob. (uþer, *over.*) *to elevate, exalt.*
- zeunnan. (unna, *leave, permission.*) *to grant, permit.*
- zeparan. m. pl. (þaru, *an inhabitant; from þer.*) *citizens, inhabitants.*
- zepealban. perf. zepoib. (pealban, *to wield.*) *to rule, govern, hold, possess.*
- zepenban. perf. zepenbe. (penban, *to wend, go.*) *to change, go, depart.*
- zeporcan. perf. zeporhte. (þeorc, *work.*) *to work, perform, celebrate.*
- zeporðan. perf. zepearð. p. p. zeporþen. (þeorðan, or þýrðan, *same.*) *to be, to be made or done.*

* See Lye, sub voce. Elsewhere he derives zeðunzen from zedunzian, *to obtain.*

- zepɪnman. perf. zepɪnobe. (pilla, *the will.*) *to desire, long for.*
 zepɪnuzɔ. 3. f. (pilla.) *desire, appetite.*
 zepɪɹlice. (ɹɹ, *wise.*) *wisely, prudently; also certainly, indeed, especially.*
 zepɪta. 2. m. (ɹɪtan, *to know.*) *witness.*
 zepɪtan. perf. zepat. zepɪt. *to depart.*
 zepɪtman. (ɹɪte, *punishment.*) *to lament, bewail, repent.*
 zepɹɹɪt. 1. n. (ɹɹɪt, *same.*) *a writ, writing, letter, epistle.*
 zepuna. 2. m. (puna, *same.*) *custom, wont, practice, rite.*
 zepɹɹɪan. (ɹɹɹe, *ire, anger.*) *to be angry with, to punish.*
 zɪɹu. 3. f. (zɪɹan, *to give.*) *a gift, favour.*
 zɪɹb. 1. n. *tax, tribute, pay; worship.*
 zɪɹla. zɹɹla. 2. m. *a robe, vestment, garment.*
 ʒob. 1. m. *God.*
 zob. *good.*
 zobcunb. (ʒob, *God, cɹn, kin.*) *divine.*
 zobɹpellman. (zob, *good, ɹpell, history, tale, message; eu-
 αγγελιον: gospel.*) *to preach the gospel, to preach.*
 zob. 1. n. *gold.*
 zɹam. 2. m. *anger, indignation.*
 zɹecɪɹc. *Greekish, Greek.*
 zɹumeman. perf. zɹumenobe. *to allude to, play upon or with.*
 zɹɹɹ. zɹɹ. (zɹɹan, *to give*.*) *if.*
 zɹɹɹt. 1. m. *guilt, fault, crime, sin, debt.*
 zɹɹm. 1. m. *a gem.*
 zɹɹman. *to care, take care.* zɹɹmenne bon. *to exercise or manifest care or anxiety.*
 zɹɹt. (εɹɹ†.) *yet, still.* zɹɹt ɹa. *yet, as yet, yet then, more-over.*

* See Diversions of Purley.

† Herm. Scythic.

- habban. perf. hæfþe. p. p. hæfþeþ. *to have.*
- hæb. 1. m. *head, height, office, dignity.* As a postfix, it denotes *order, office, degree, state, quality, &c.*, and is the origin of the modern terminations *hood* and *head*: as ppeoŕthaþ, *priesthood.*
- habian. perf. habobe. (hæb*.) *to ordain, consecrate.*
- hæbung. 3. f. (hæb.) *ordination, consecration.*
- Þælenþ. 1. m. (hælu, *health.*) *the Healer, the Saviour.*
- hælu. 3. f. (hal, *sound.*) *health, healing, salvation, safety.*
- hæf. 3. f. *command, precept, mandate.*
- hæðen. *a heathen, pagan.*
- hæðennýr. 3. f. *heathenism.*
- hæðenŕýpe. 1. m. (ŕýpe, *state.*) *heathenship, heathenism.*
- hal. *hale, whole, sound.*
- halga. more properly halg. (hal, *sound.*) *holy, sacred.*
- halgena. gen. plur. of halga.
- halŕian. perf. halŕobe. (halŕ, *the neck?*) *to entreat, beseech, call to witness.*
- hanþ. 3. f. *the hand.*
- hatan. perf. hætt. p. p. hatte. haten. *to call, name, command*: whence *hight.*
- he, heo, hit, or hýt. *he, she, it.*
- heah. *high.*
- healban. perf. heolþ. p. p. healben. *to hold.*
- heapnýr. 3. f. (heapþ, *hard.*) *hardness, obduracy.*
- heoŕoþ. (p. p. of heaŕan.) *heaved, raised up*: as an adj. *chief, principal, head.*
- heoŕon. 1. m. (heaŕan, *to heave, lift up*, heaŕen, *heaved.*) *heaven.*
- heoŕonlic. *heavenly, celestial.*

* See Note on hæb in the Glossary to Kemble's Translation of Beowulf.

- heoƿung. 3. f. *lamentation*.
 heom, for him, dat. plur. of he.
 heopa. for hƿa, gen. plur. of he.
 heoƿte. 3. f. *the heart*.
 hep. *here, in this year, at this time*.
 hepigenblice. (hepian, to praise.) *laudably*.
 hiber. *hither*.
 hine, from he.
 hƿ. 1. n. *hue, complexion, appearance, form*.
 hlaban. perf. hlob. *to lade, take up as with a ladle, draw in, imbibe*.
 hlȳ. 2. m. *fame, reputation, humour, opinion*.
 hoƿ. *a house, a cave*.
 hoƿian. perf. hoƿobe. *to study, meditate, consider, be anxious about, care for*.
 hræblice. (hræb, swift.) *swiftly, speedily, quickly, suddenly*.
 hraðe. *quickly, early, soon**. Of this word, rather is the compar.
 hreoƿung. hreoƿung. 3. f. (hreoƿ, grief.) *penitence, repentance*.
 Ðrofe-ceaƿter. *Rochester*.
 hu. *how*.
 huƿ. *a little, at least*.
 Ðumbra. 2. m. *the river Humber*.
 hund. *a hundred*. Expletive, when prefixed to the numerals from 70 to 120†.
 hunig. 1. n. *honey*.
 hupu. *moreover, at least, only*.

* "The *rathe* primrose that forsaken dies." Milton's *Lycidas*.

† Lye's Dict. sub voce; and the Glossary of Junius to the *Mæso-Gothic Gospels*.

hʊr. 1. n. *a house.*

hpæt. (neut. of hpa.) *what.* hpæt ða. *what then; therefore, thereupon.* ƿpa hpæt ƿpa, *so what so, whatsoever.*
hpæðer — ƿe. *whether — or.*

hƿil. 3. f. *a while, time, period, interval.* ða hƿile; *the while, at the time*.*

hƿilc. hƿýlc. *who, which, whilk, what, every one.* hƿýlce
hugu, *some few.*

hƿit. *white.*

hƿon. *a little, somewhat.* paullulum, aliquantum.

hý. for hi. accus. fem. of he.

Ic. I.

idel. *idle, vain, empty, useless.*

iglanb. 1. n. (frequently ealanb, from ea, *water*, lanb, *land.*) *an island.*

incunb. (in, *in*, cunnan, *to know.*) *well-known, internal, inward.*

inƿær. m. (in, *in*, ƿaran, *to go.*) *an entrance.*

intinȝa. 2. m. *cause, reason, sake, pretext, fault.*

inƿearb. inneƿearb. *inward.*

iƿ. from ƿeran. *to be.*

iƿtopia. (Greek.) *history.*

iu. *formerly, of old.* iu ær, *formerly; whence, yore.* ða
iu, *even then.* jam tum.

la. *la! oh! lo! behold!* sometimes interrogative and enclitic.

lac†. *a gift, present, offering.*

læcan. (from lc, quasi lcan.) In the termination of

* "Then go—but go alone *the while.*"

† "Of all genders." Thorpe's *Analecta.*

verbs frequently implies *similitude* or *approximation*, as *eþenlæcan*, to *imitate*, *equal*.

lanb. 1. n. *land*, the *earth*, *ground*, a *region*, *country*.

lange. adv. (lang, *long*.) *long*. lange æp. *long before*.

langrum. *longsome*, *long*, *tedious*, *slow*.

lap. 3. f. *lore*, *learning*, *doctrine*, *advice*.

lapeop. 1. m. (lap.) *a teacher*, *master*, *instructor*.

leapeb. (from leob; as λαϊκος from λαος.) *lay*, *not clerical*.

Leben. *Latin*.

leob. 3. f. *a people*, *province*, *nation*.

leof. (lufian.) *loved*, *beloved*. leofeft. leofort. *most beloved*, *dearly beloved*.

leofian. lybban. perf. leofobe. (lif.) *to live*.

leoht. adj. (leoht, subst. *light*, lux.) *light*, *pure*, *bright*, *shining*.

Lecania. (Lat.) *litany*.

lic. 1. n. *a body* (*dead*), *a corpse*, *flesh*.

lic. (from lic, *a body*.) As a terminal suffix, it denotes *affinity* or *likeness*, and is the parent of the modern terminations *like* and *ly**.

lichama. 2. m. (lic, *shape*, *body*, ham, *a covering*†.) *a body* (*living*), *flesh*.

* According to Dr. Murray, the Gothic **ΛΕΙΚ**, *a body*, probably first signified *shape* or *form*, from an obsolete root denoting, primarily, *to lay*, and, then, *coincidence* or *agreement*. That which *agrees* with another is *similar*, and *similarity*, in matter or mind, was expressed by **ΛΕΙΚ** or lic. Lic and the terminal *lis* and *le* of many Latin words and *lich* in German, appear frequently to have the signification of *hold*, *possess*, or *pertain to*. (See Hist. Europ. Lang.) To this it may be added, that, in Greek, the terminal ειδης and εικελος, corresponding with the Gothic **ΛΕΙΚ** and Anglo-Saxon lic, are from ειδος, *a form*, and εικων, *an image*.

† Murray's Europ. Lang.

- lician. perf. licobe. *to like*; also impers. *to please*.
- lyf. lyf. 1. n. *life*.
- lyfian. (lyf.) perf. lyfoþe. 3. pers. plur. lýfþon. lyfþon. *to live*.
- lye. same as lyf. be hyf halþan lye. *in his sound life; in the prime of life*.
- lof. 1. n. *praise*.
- luþian. perf. luþobe. (luþu.) *to love*.
- luþtýme. (luþu, *love*, týman, *to teem, bring forth*.) *lovely, pleasant, delightful*.
- luþu. 3. f. *love, affection*.
- Lunben-pape. (papu, *an inhabitant*.) *the inhabitants or citizens of London*.
- Lunben-þic. (þic, *a dwelling, abode, retreat*; vicus; a frequent termination of the names of places.) *London*.
- lýbþenþe. p. pres. of lýbþan. See leoþian.
- lýfnef. 3. f. (lýfan, *to permit, grant*.) *leave, permission, liberty*.
- ma. *more*.
- mæþ. maþ. 1. m. *a relation, kinsman, ancestor, parent*.
- mæþen. 1. n. *main, might, strength, power, virtue*.
- mæþð. 3. f. (mæþ, *a relation*.) *family, race, province, nation*.
- mæþe. *great, distinguished, exalted, illustrious, supreme*.
- mæþþian. (mæþe.) *to magnify, exalt, glorify*.
- mæþþe-þeaþ. 1. n. (mæþþa, *mass, þeaþ, robe*.) *the mass robe or sacerdotal garment*.
- mæþan. *to be able*. indef. mæþ. *may*. perf. miht. *might*.
- man. 1. n. *evil, wickedness, sin, crime*.
- man. mann. 3. m. plur. men and manna. *a man*.

- man. (indeclinable.) *one, any one*; like the French *On*; as, man ꝥæbe; on dit; *they said*.
- manꝥealm. 1. m. (man, *evil*, ƥealm, *qu沿海, sickness*.) *a terrible disease, plague, pestilence*.
- manꝥullice. (man, *wickedness*.) *wickedly, sinfully*.
- manian. perf. manobe. *to advise, admonish, warn, exhort*.
- manig. mænig. *many*. menigeo. menigu. *the many, a multitude*.
- manigfealb. mænigfealb. (manig, *many*, fealb, *fold*.) *manifold*.
- mannigenne. from manian.
- mape. *more: greater*.
- marȝyr. marȝir. 1. m. *a martyr*.
- me. from ic.
- meb. 3. f. *meed, reward*.
- mennigc. (man.) *human: a human being, man*. Germ. *mensch*.
- mete. mette. 1. m. *meat, food*.
- mīcclum. mȳclum. *much, greatly, earnestly*.
- mīcel. mȳcel. *mickle, much, great*.
- mīð. *with*.
- mīðbaneapð, -geapð*. 1. m. (mīðð, *mid, middle*, eapð, *earth*.) *the earth, world*.
- mīðbaneapðlic. *earthly, worldly, temporal*.
- mīht. See maȝan.
- mīl. 3. f. *a mile*.
- mīlðheoꝛte. (mīlð, *mild*, heoꝛte, *heart*.) *mild-hearted*.
- mīlðheoꝛtneȝ, -nȳȝ. 3. f. *mild-heartedness, mercy*.

* "The earth or world was so named on account of the Teutonic belief that it was formed in the void between the worlds of perpetual fire and perpetual frost." Murray's *Europ*. Lang.

multŕian. (multŕ, *mercy, pity*.) *to pity, compassionate, be merciful.*

multŕunȝ. 3. f. *mercy, compassion.*

mun. *my.*

mob. 1. n. *mood, mind.*

moboŕi. 3. f. *a mother.* mobŕu. mobbŕu. *mothers.*

monað. (from monian, same as manian.) *advised.*

monð. monað. 1. m. *a month.*

morȝen. morȝen. 1. m. *morning.*

moŕt. (defective.) *must, might, or ought.*

moŕ. (defective.) *I may, can, or am able.*

munuc. munec. 1. m. *a monk.*

munuchað. 1. m. (hað, *state*.) *monkhood.*

munuchic. *monklike, monkish, belonging to a monk.*

munuchŕ. 1. n. (liŕ, *life*.) *monastic life, a monastery.*

muð. 1. m. *mouth.*

mycelnȝŕ. 3. f. (mȝcel.) *greatness.*

mȝneȝunȝ. 3. f. *advice, admonition, exhortation.*

mȝnŕter. 1. n. *a minster, monastery.*

næŕne. (ne æŕne.) *never.*

næn. nænne. (ne æn. ne ænne.) *no one.*

nære. (ne rære.) *might not be.*

næŕ. (ne ræŕ.) *was not.*

nama. 2. m. *a name.*

nan. (ne an.) *no one, none.*

nate. *not.*

nateŕhpon. (nateðæŕ hpon.) *not this little, by no means, on no account.*

ne. *not, neither.*

nemnan. p. p. nemneb. (nama, *a name*.) *to name, call.*

next. (superlat. of neah, *nigh*.) *nearest or next. æt nextan, at the next, at last.*

nighporfen. (neah, *near*, *lately*, or nīp, *new*, hpeorfan, *to turn*.) *newly* or *lately converted*.

nillan. nýllan. perf. nolbe. (ne pillan, ne polbe. Lat. nolle. i. e. ne velle.) *to be unwilling, not to will, to nill* *.

nīf. nūf. (ne īf.) *is not*.

nīp. *new*.

nīpan. (nīp, *new*.) *lately, recently*.

nu. *now*.

of†. *of, from, out of*.

ofaxian. perf. ofaxobe. (axian, *to ask*.) *to ask of, learn by asking*.

ofcuman. perf. ofcumon. (cuman.) *to come from, to be derived from*.

ofer. *over, above, upon*.

oferēac. 2. m. (ofer, and eaca, *an addition*.) *remainder, overplus, surplus*.

oferſtigan. perf. oferſtah. (ofer, *over*, ſtigan, *to climb, ascend*.) *to pass over, excel, exceed, surpass*.

ofzan. (zan, *to go*.) *to go forwards, go out; to go against, require, demand, seek, request*.

ofſettan. p. p. ofſet. (of, *over* or *against*‡, ſettan, *to set*. Lat. op-pono, op-primo.) *to oppose, oppress, overwhelm*.

ofſlean. perf. ofſloh. p. p. ofſlezen, -ſlazen. (ſlean, *same*.) *to slay, strike*.

* "That *will* he, *nill* he, to the great house

He went " Gray.

† See Divers. of Purley, vol. i. p. 367 et seq. where it is maintained that of is a fragment of the Gothic **𐌳𐌺𐌹𐌺𐌹**, posteritas, and Anglo-Saxon **𐌷𐌹𐌶𐌹**, proles, and denotes *consequence, offspring*, &c. In composition, it generally retains this meaning.

‡ Hermes Scythic. page 104.

oft. *oft, often.*

on. *on, in, into, with, during.* In composition, *upwards, upon, over, forward*: sometimes privative and equivalent to *un*.

onþræban. perf. onþræb. *to dread, fear.*

onȝean. (on, *forwards, ȝan, to go.*) *again, against, towards; to meet.* Lat. ob-viam.

onȝinnan. perf. onȝan. p. p. onȝunnen. (on and ȝan.) *to begin, commence, undertake.*

onȝunnon. perf. plur. of onȝinnan.

onȝendan. (ȝendan, *to send.*) *to send to, send forth.*

onȝifan. p. pres. onȝifenne. (ȝifan, *to fall.*) *to fall upon, impend, threaten, increase.*

onȝian. *to breathe.*

on-truȝian. (on, usually privative, truȝian, *to trust.*) *to distrust, despair.*

oð. *until, unto, as far as, as long as.*

oðer. *other.*

oþe. *or.*

pællen. *purple.*

pallum. (Lat.) *a robe, pall.*

Papa. (Lat.) *the Pope.*

papanhæb. 1. m. (hæb, *office, state.*) *the popedom.*

papbom, 1. m. (bom, *office, state.*) *the popedom.*

piȝtel. piȝtol. 1. m. (Lat. epistola.) *an epistle, letter.*

pleoȝan. rather plexian. perf. pleoȝebe. (plexa, *play.*) *to play.*

ppeoȝthæb. (ppeoȝt, *a priest, hæb, office, state.*) *priesthood.*

pæb. 1. m. *counsel, advice; that which results from counsel; advantage, benefit.*

peab. *red.*

- peaf. 1. n. *a robe, garment, clothing.*
 peʒolice. (peʒol, *a rule.*) *regularly, as a regular or monk.*
 peliquar. (Lat. accus. of reliquiæ.) *reliques.*
 peðe. *fierce, raging, fatal.*
 rice. 1. n. *a region, kingdom, jurisdiction, reign.* As a terminal postfix, it denotes *office, dominion, power*; thus biʒeoppice, *a bishopric, or the jurisdiction of a bishop.*
 riht. *right, just.* rihte. *rightly, justly, fully.*
 rihtlice. *rightly, justly.*
 rixian. perf. rixobe. (quasi ricsian, from rice, *a kingdom.*) *to reign, rule.*
 Rom. *Rome.*
 Romana-burh or býrig. *The Roman city, Rome.*
 Romanisc. *Roman, Romish.*
 ʒacerb. 1. m. (Lat. sacerdos.) *a priest.*
 ʒæ. 1. m. *the sea.*
 ʒæl. 1. m. *time, season, occasion, opportunity.*
 ʒæpnýr. 3. f. (ʒæp, *sore.*) *soreness, grief, anguish.*
 ʒæplic. ʒaplic. (ʒæp.) *sad, grievous, lamentable.*
 ʒamob. (ʒamian, *to collect together*; provincially, "*to sam.*") *together, at the same time.* Germ. sammt.
 ʒanbe. 1. m. *a sending, mission, embassy.*
 ʒapl. 3. f. *the soul.*
 ʒealan. *to owe, shall.* perf. ʒeolb. *should.*
 ʒceaða. 2. m. *a thief, enemy, adversary.*
 ʒceapian. pres. p. ʒceapzenbe. *to show; to see, behold, observe, look at, inspect.*
 ʒcinenbe. (pres. p. of ʒcinan, *to shine.*) *shining.*
 ʒcip. 3. f. *a shire, province, county.*
 ʒcipmen. *shiremen, inhabitants or people of a shire.*

- ȝcipman. (ȝcip, *a ship*.) *a ship-man, merchant.*
 ȝcoþlice. (ȝcoþt, *short*.) *shortly, briefly.*
 ȝcýlbiz. (ȝcýlb, *debt, guilt, crime*, from ȝcealan, *to owe**)
guilty.
 ȝcýppenð. 1. m. (ȝcýppan, *to shape, create*.) *Creator.*
 ȝe, ȝeo, þæt. *the, he, who, which, that.*
 ȝeczan. perf. ȝæbe. *to say.*
 ȝezen. ȝæzen. f. (ȝeczan.) *a saying, tradition, report.*
 ȝendan. perf. ȝenbe. *to send.*
 ȝeoƿon. *seven.*
 ȝeoƿonfealb. *sevenfold.*
 ȝeoƿoða. *seventh.*
 ȝecl. ȝcol. 1. n. *a seat, throne.* *Settle* is still preserved
 in some provincial terms; as *lang-settle.*
 ȝiccetunz. 3. f. *a sigh, groan.*
 ȝinfull. ȝýnfull. (ȝýn.) *sinful, wicked*: as a noun, *a sin-
 ner.*
 ȝinzal. *frequent, continual, incessant.*
 ȝinzallice. *continually, perpetually.*
 ȝinzan. perf. ȝanz. p. p. ȝunzen, *to sing.*
 ȝið. adv. *lately, afterwards.*
 ȝiððan (ȝið to ðam.) *after that, after, afterwards, then,
 since.*
 ȝix. *six.*
 ȝlæze. ȝleze. 1. m. *slaying, slaughter, destruction, death.*
 ȝlýht. 3. f. *slaughter, havoc.*
 ȝona. *soon.* ȝona hpaðe. *immediately, very soon.*
 ȝoð. *true, sooth.*
 ȝoðfæȝtneȝ. -nýt. 3. f. (ȝoð, *true*, fæȝt, *fast*.) *truth, sin-
 cerity, faith, integrity.*
 ȝoðlice. (ȝoð.) *truly, verily.*

* See Murray's *Europ. Lang.* vol. i. p. 219.

ꝛoðne. from ꝛoð.

ꝛꝛæcan. (ꝛꝛæc, *speech*.) *to speak*.

ꝛtanban. perf. ꝛtoð. *to stand*.

ꝛteppan. ꝛtæppan. *to step, advance*.

ꝛtīðlice. (ꝛtīð, *hard, severe*.) *hardly, severely*; compar. ꝛtīðlicor.

ꝛtꝛæt. 3. f. *a street*.

ꝛtꝛec. *brave, strong, mighty, powerful*.

ꝛum*. *some, some one, something, a certain one*. Both as a prefix and postfix, it usually retains its pronominal character and import, and generally implies a *portion* of any thing, or a slight degree of *diminution*, like its offspring, the modern *some*; as ꝛumðing ꝛeorðlice, *somewhat briefly*; ꝛinꝛum, *some joy, joyous*.

ꝛunbꝛiz. *sundry, different, various, frequent*.

ꝛuð. *south*.

ꝛꝛa. *so, thus, as*. ꝛꝛa ꝛꝛa, *so as*; ꝛꝛa hꝛa ꝛꝛa, *so who so, whosoever*; ꝛꝛa hꝛæt ꝛꝛa, *whatsoever*; ꝛꝛa ðeah, *so though*; yet, *nevertheless*.

ꝛꝛearc. *swart, swarthy, black*.

ꝛꝛezan. (ꝛꝛez, *a sound, noise*.) *to sound, signify, mean*.

ꝛꝛelcan. *to die*. The word, ðeað, is sometimes added, by pleonasm, for the sake of emphasis.

ꝛꝛetneꝛ. -nȳr. 3. f. (ꝛꝛete, *sweet*.) *sweetness*.

ꝛꝛetne. (comp. of ꝛꝛete.) *sweeter*.

ꝛꝛilc. ꝛꝛýlc. (ꝛꝛa lic.) *such*. ꝛꝛilcum. *to such*. ꝛꝛýlce. *so, as, as if*; eac ꝛꝛýlce. *so also*.

* ꝛum, which is manifestly from the Gothic **Snms**, appears to have no connection whatever, or, at least, a very remote affinity with the Greek *σωμα*, a *body*, from which Meric Casaubon and others, in their zeal to prove Greek the parent language, wish to derive it. See Casaubon de Ling. Anglo-Sax.

ƿincan. *to labour, be fatigued with labour**.
 ƿringel. 3. f. (ƿring, *same.*) *stripe, chastisement, affliction.*
 ƿriðe. ƿryðe. *very, much, greatly.*
 ƿropetan. perf. ƿropete. *to breathe, to sigh.*
 ƿƿurð. ƿƿeorð. 1. n. *a sword.*
 ƿƿutelice. (ƿƿutel, *manifest.*) *manifestly, openly, plainly.*
 ƿylf. *self, same.* he ƿylf. *he himself.* accus. hine ƿylfne.
 ƿyllan. perf. ƿealbe. *to give, present, sell.*
 ƿymle. ƿimle. *ever, always, constantly.*
 ƿyn. 3. f. *sin.*
 ƿýnðon. ƿýnð. ƿý. from ƿeƿan, *to be.*

tacen. tacn. 1. n. *a token, sign, miracle.*
 tæcan. perf. tæhte. *to teach, instruct, direct, show.*
 teap. 1. m. *a tear.*
 teon. rather teozan. perf. teah. *to tug, tow, draw, heave.*
 tid. 3. f. *tide, time, hour.*
 tihhtan. perf. tihhte. *to exhort, persuade, allure, draw.*
 tihhting. *exhortation, persuasion.*
 tīma. 2. m. *time.*
 to. *too.*
 to†. *to, after, for, as, at, from, in, until.* In composition,
 it sometimes denotes *excess, approximation* or *ad-*
vance, but is more frequently a mere syllabic aug-
 ment.
 tobrecan. *to break, destroy.*
 totepan. perf. totæp. *to tear, tear in pieces.*

* ——— ——— “ what time the labour'd ox
 In his loose traces from the furrow came,
 And the *swinkt* hedger at his supper sat.”

Milton's Comus.

† to is the Gothic substantive **TĀNI** or **TĀNHTS**
act, effect, result, and denotes *act, end.* Divers. of Purley.

to þam. *to that, to that degree, so*: to þam ggyðe, *so much, so terribly*. to þý. *to the end that*.

topepð, -peapð, -peapbe. (to, *to*, or *forward*, peopðan, *to be*; or peapð, *ward*, expressing *situation, direction*.) as a preposition, *toward*: as a participle or participial adjective, it denotes *futurity, about to be, about to come*. futurus-a-um.

τραητ. *an exposition, commentary*. τραητ-βοc. *an exposition-book, treatise*.

τρupa. 2. m. *faith, confidence*.

τρύμνυγ. 3. f. (τρum, *strong*.) *stay, support; exhortation*.

τρα. *two*.

τύν. *ten*.

un. as a prefix, is always privative.

unþep. *under, among*.

unþepfengan. perf. unþepfeng. pres. p. unþepfonbe. (fengan, *to take*.) *to take, undertake, receive, provide*.

unþepgýtan. perf. unþepgeat. (gýtan, for gepitan, *to know*.) *to know, perceive, understand*.

unþepðeoban. perf. unþepðeobbe. p. p. unþepðeobbe. (unþep, and ðeoben, *a king, ruler*; or ðeob, *a nation*.) *to subdue, subject*.

unþeaðig. (un, *not*, þeaða, *miscreant, wretch*.) *innocent*.

unþumnyg. 3. f. (un, *not*, τpum, *strong*. in-firmus.) *infirmity, indisposition*.

unþancþýpð. (un, *not*, ðanc, *thanks*, peopðe, *worthy*.) *ungrateful, displeasing*.

up. (upa, *high**) as a prefix, denotes *motion upwards*.

upapæpan. (up, and apæpan, *to rear*.) *to uprear, raise or lift up*.

uplic. *supreme, heavenly*.

* Divers. of Purley.

upe. *our*.

ur. from ic. *I*.

uton. utun. (*Adverbium hortandi*; age, agite, agedum.)

Let us. It governs the verb following in the infin. mood, as uton fleon, *let us flee*; uton ȝemunan, *let us remember*; uton apenban, *let us turn*.

pac. *weak, vile, mean, humble*.

pacol. (pacan, *to wake*.) *wakeful, watchful*. Ȳacolpe.

The same as Vigilantius in Latin, and Γρηγοριος in Greek: *the Watchful*.

pacollice. *wakefully, anxiously*.

pæcca. 2. m. *a waking, watching*.

pæfelf. 1. n. (pæfan, *to cover*.) *a covering, robe, cloak, garment*.

pæȝ. pēȝ. 1. m. *a way*.

pæ la pæ. (pæ, *woe, la, oh!*) *woe, oh, woe! alas, alas! well-a-way*!*

pæȝ, pēȝ, pænon. pæpe. pēnon. pēape. from pēfan.

pæȝtm. 1. m. *fruit*.

pæȝtmbæpe. pæȝtmbepēn. (pæȝtm, *fruit, bæpan, to bear*.) *fruit-bearing, fruitful*.

pæpe. (plur.) *wares, merchandize, goods*.

pē. plural of ic.

pealhȝtob. 1. m. (pealh, *a foreigner, ȝtēbe, a place, in place, instead*; as, *in lieu*, from Fr. lieu, *a place*.) *one in the place of a foreigner, an interpreter*.

* *Well-a-day*, is pæ la bæȝ. "For, *well-a-day*, their date was fled." *Woe worth*, pæ pēorðe; wæ sit.

"*Woe worth* the chase, *woe worth* the day,

That costs thy life, my gallant grey!"

Lady of the Lake.

- pel. pæl. *well*; *sufficiently*, *very*; in the latter sense it is still retained in such expressions as *well nigh*.
- peopc. 1. n. *work*.
- peopð, or þurðmýnt. 3. f. (peopðe, *worthy*, mýnt, *remembrance*.) *honour*, *reverence*, *dignity*, *glory*.
- peopðan. perf. þeapð; in the plural peopþon. þurþon. *to be*, *be made*, *become*.
- þep. 1. m. *a man*, *husband*. The termination ep, probably a contraction of þep, usually denotes the masculine gender, as þeopm-ep, *a food-man*, or *farmer**.
- þeþan. indef. eom. perf. þæþ. *to be*.
- þilla. þýlla. 2. m. *the will*.
- þillan. þýllan. perf. þolbe. *to will*, *wish*.
- þilman. perf. þilnobe. (þilla, *the will*.) *to will*, *desire*.
- þinþum. þýnþum. (þýn, *joy*, *delight*.) *winsome*, *pleasant*, *delightful*.
- þinter. 3. m. *winter*. The northern nations reckoned by *winters*.
- þiþ. *wise*, *prudent*.
- þita. 2. m. (þitan, *to know*.) *a wise man*, *a counsellor*, *prince*, *noble*. þitena-þemot, *the assembly of the wise*, or *Saxon Parliament*.
- þitan. indef. and perf. þat. *to know*, *perceive*, *understand*; hence *wot*.
- þite. 1. n. *punishment*, *torment*, *plague*, *calamity*, *evil*.
- þiteþa. 2. m. (þitan.) *a prophet*, *wise man*.
- þitoblice. (þitan, *to know*, *to wit*. Lat. scilicet, i. e. scire licet. Fr. savoir.) *for*, *truly*, *verily*.
- þiðerian. indef. þiðerize. pres. p. þiðerizeþe. (þiðer, *against*, *contrary*.) *to oppose*, *resist*.

* See Jamieson's *Herm. Scythic.* and Bosworth's *Anglo-Saxon Grammar*.

- ƿiðinnan *. *within.*
 ƿiðutan *. *without.*
 ƿlite. 1. m. *splendour, grace, beauty.*
 ƿlitiz. (ƿlite.) *splendid, graceful, beautiful.*
 ƿoðneƿ-ðæg. 1. m. (ƿoðen, *Woden, a Saxon deity, ðæg, a day.*) *Wednesday.*
 ƿop. 1. m. (ƿepan, *to weep.*) *weeping, lamentation, cry ;*
 hence whoop.
 ƿopð. 1. n. *a word.*
 ƿopulb. ƿoplb. 3. f. *the world.*
 ƿopulblic. *worldlike, worldly.*
 ƿƿæcƿið. 1. m. (ƿƿæc, *exile, ƿið, a journey.*) *journey,*
 banishment, pilgrimage.
 ƿƿecan. (ƿƿacu, *vengeance.*) *to wreak, punish, avenge.*
 ƿuce. 2. f. *a week.*
 ƿulðer. -op. 1. m. *glory, honour.*
 ƿulðorƿullice. *gloriously, honourably.*
 ƿunðop. 1. n. *a wonder, miracle.*
 ƿunðrian. pres. p. ƿunðriƿizenbe. *to wonder, admire.*
 ƿuman. *to dwell, remain, continue.*
 ƿununz. 3. f. *a habitation, dwelling.*
 ƿurðe. ƿýrðe. perf. subjunc. of ƿeopðan.
 ƿýlm. 1. m. *warmth, heat, anger, ardour, zeal.*
- ýfel. 1. n. *evil.*
 ýfel. *evil, wicked.*
 ýlc. *ilk, same.*
 ýlbunz. 3. f. (ýlbu, *age.*) *delay.*
 ýlþra. from ealb.
 ýmb. ýmbe. (embe†.) *about, after, concerning, accord-*
 ing to. In composition, about.

* See Divers. of Purley.

† Corresponding to the Greek ἀμφι. See Jamieson.

ýmberþræc. 3. f. (ýmbe, *about*, þræc, *speech*.) *discourse, conversation, observation, opinion.*

ýrþnumma. 2. m. (ýrþe, *inheritance*, niman, *to take*.)
an heir.

ýrpe. 1. m. *ire, anger.*

ýte. comp. ýtere. ýttra. (ut, *out*.) *outward, external.*

ða. from þe. also, *this, that, these or those, they, who, whom.* ða ðe. *that who, that which.* ða ȝyt. *then yet, yet, moreover.*

ða. (adv.) *then, when, as, whilst, until.*

ðæp. *there.*

ðæpco. *thereto, in addition to this.*

ðæf. *for this, therefore, after.* ðæf ðe. *because that, from the time, after; ex quo, postquam.* ȝona hræðe ðæf ðe. *as soon as possible.*

ðæflice. (ðæf, *of this*, lic, *like*.) *in the same manner, this-like.*

ðæt. see þe.

ðæt. (conjunct.*) *that.*

ðan, same as ðam, from þe. æp þan or þam þe, *ere that that, before that.*

ðancian. perf. ðancobe. *to thank.*

ðanon. (on ðam.) *in that, from thence, thence, whence.*

ðe. (for þe.) *the, who, which, that.*

ðe. from ðu.

ðe. *that, or.* hræðep — þe: *whether — or.* ðe ȝpa ðeah, *that though thus, nevertheless.*

ðeah. *though, although, if, yet, still.*

† þearf. 3. f. *need, necessity.*

* See Divers. of Purley, vol. i. pp. 84 and 274.

† þ had a hard sound, as in þinȝ, and ð a softer sound, as in

- þearfa. *poor, needy, destitute.*
 þearfan. *to need, be in need, require, consider necessary.*
 þeap. 1. m. *custom, rite, institution, law*; plur. *manners, morals.*
 þenian. perf. þenobe. (þegen. *a thane, servant.*) *to serve, minister, wait upon, administer.*
 þeod. 3. f. *a nation, province, people.*
 þeon. perf. þeah. pres. p. þeonbe. *to grow up, increase, thrive, advance, succeed.*
 þeop. 1. m. *a servant.*
 þeopdom. 1. m. (þeop, and dom, *state, condition.*) *service.*
 þeopian. perf. þeopobe. p. pres. þeopigenbe. (þeop.) *to serve.*
 ðer, ðeor, ðir. *this.*
 ði. ðý. used for all cases of the article and pronoun, but principally for ðam. for þi, *for this, for this cause, wherefore.* idcirò. to þi, *to the end that.*
 þider. *thither.*
 ðin, ðine, ðin. (ðu, *thou.*) *thy, thine.*
 þing. 1. n. *a thing, work, goods.*
 þolian. perf. þolobe. infin. þolizenne. *to suffer, bear, endure.*
 ðon. for ðam. ðon ma. *the more so.*
 ðonne. *then, when, than.*
 þorþian. perf. ðorþte. same as þearfan.
 þreo. *three.*
 þrittiȝoðe. (þriȝ, *three*, whence þrittiȝ, *thirty.*) *thirtieth.*
 þrohtu. 3. f. *the throat.*

oðer; but the distinction was frequently disregarded by Anglo-Saxon writers. See Rask and Bosworth.

þropian. perf. þropoðe. *to suffer.*

þropunȝ. 3. f. *suffering, passion.*

ðu. *thou.*

þurh*. *thorough, through, by, by means of, on account of.*

þurhpunian. perf. þurhpunoðe. (*punian, to dwell, remain.*) *to continue, remain, persevere.*

þurhtiz. (*þurht, thirst.*) *thirsty.*

ðuȝ. *thus.*

þpȝpnyȝ. 3. f. (*þpeop, crooked, perverse.*) *perverseness, depravity.*

þȝrtu. (plur.) 1. n. *darkness.*

* Horne Tooke shows, almost incontrovertibly, that þurh is from the Gothic **ፈጠፆ**, or the Teutonic substantive, *Thuruh*, and means a *door, gate, passage*. *Divers. of Purley*, vol. i. ch. 9. p. 334. Junius appears inclined to a similar etymon. See *Etymol. Anglic.* under *Through*.

THE END.



